

MARRIAGE ENRICHMENT IN THE KOREAN IMMIGRANT CHURCH

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ABSTRACT

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The study begins with a description of the family system in Korea under the traditional Confucian regime. Marriage customs are described and traced to the United States where vestiges still remain to cloud the skies of women's liberation. Deeply ingrained beliefs are hard to displace, and traditional belief about the value and "place" of women is no exception. Methods of selecting a marriage partner have a tendency to be outdated and no longer acceptable to women.

These pre-existing conditions have a lot to do with divorce among Korean-American families, because there are no easy answers or solutions to these problems. These problems, combined with those confronted by modern-day couples everywhere do, indeed, seem to be unsurmountable. Without help, many of the couples who are trying to confront them will give up and seek a divorce.

Marriage enrichment, crisis counseling, marriage counseling, and other programs offered by the church can and do help in many of these cases. Some problems are beyond

solution, and they cannot be helped. Many, however, can be helped and cured, if Christian concern is given to them. This project defines the opportunities for couples in the church.

There are case studies developed for different age groups. There are retreat schedules and programs. Here you will find a guidebook - a road map, if you will - for the Christian path through marriage programs, the divorce-producing crises that haunt married couples who have let the problems go too far and have given up - or are ready to.

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Chapter 1

Introduction

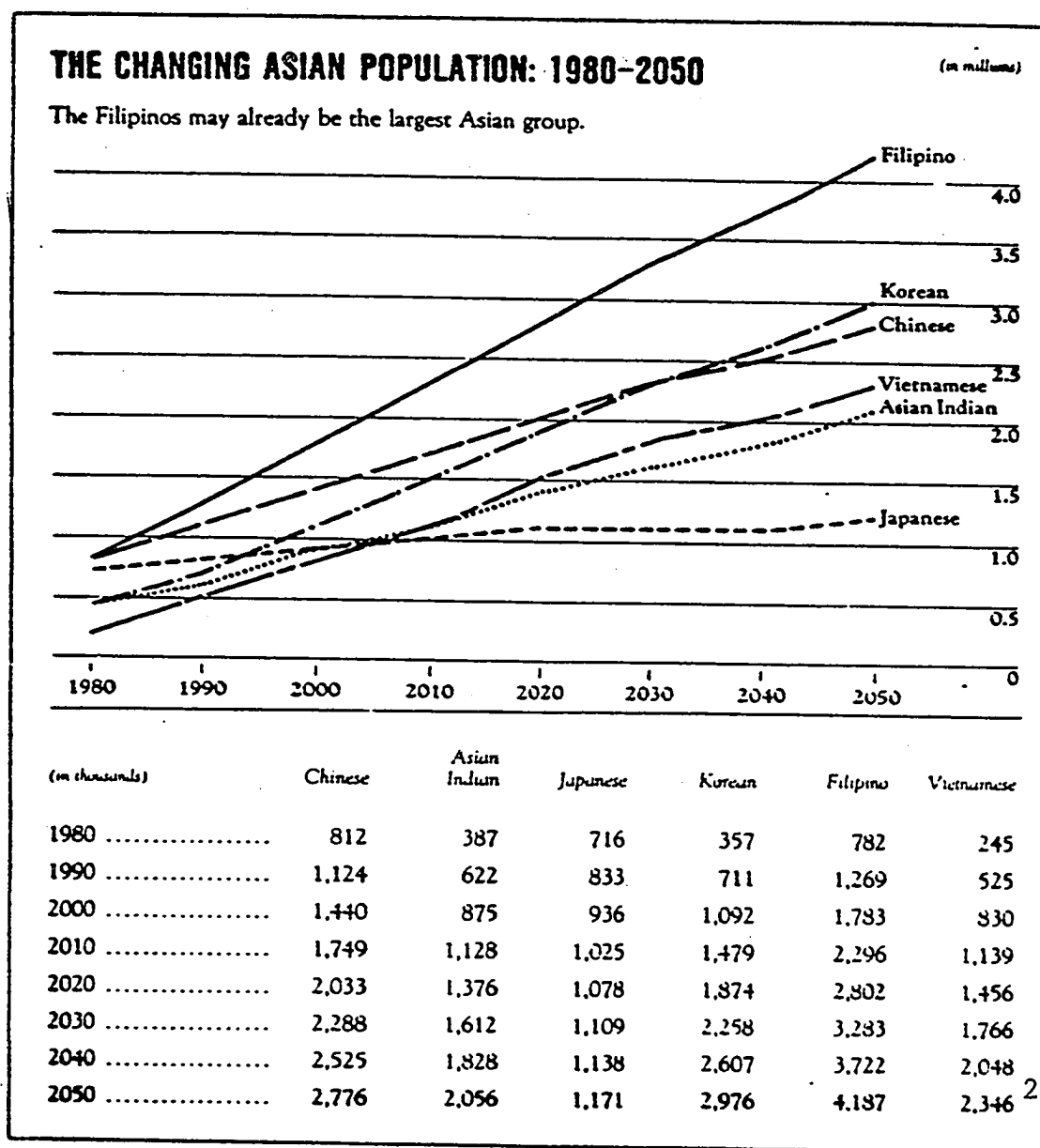
A massive immigration from Korea to the United States began in 1965 and is continuing to the present, 1987. There are more than 30,000 Koreans entering this country every year, and more than one fourth of them are settling in California.

The East-West Center of Hawaii University issued a population evaluation in September, 1985, in which the number of Korean immigrants in the United States was estimated to be 542,000. This is up 51.8 percent from the 357,000 reported in 1980. The projection for 1990 is 804,500, and, for the year, 2000: 1,320,000. The present percentage of Koreans to the total Asian population is 10.5 percent. The regional distribution of these people is: California: 28.7%; New York: 9.3%; Illinois: 6.8%; Hawaii: 4.9%; Texas: 3.9%; Washington, D. C.: 3.8%; and New Jersey: 3.7%. The estimated Korean population of Los Angeles is 150,000.¹

The Korean immigrant churches have grown tremendously in the past ten years. At present, there are about 400 churches in Los Angeles. As the churches grow, family problems and divorce also grow in frequency.

Korean families in the United States are confronting the stress found in typical American families. They are also

¹The Korea Times, Los Angeles Edition, information taken from "Demographic Survey," Sept. 1985, p. 6.



² Leon F. Bouvier and Anthony J. Agresta, "The Changing Asian Population: 1980-2050," The Fastest Growing Minority, (Ithaca, NY: American Demographics, May, 1985), p. 31.

confronting problems unique to the immigrant family: cultural shock, survival issues, employment search and adjustment, and language adjustment. These issues cause great stress upon marriage and all family relationships. It follows that there is an increase in divorce among the immigrant Koreans. Until recently, there have not been counseling centers, or any place else to go for help, largely because of the language barriers and other cultural differences. Steve Shim operates a pastoral counseling center in Orange County, and there is a Korean Family Counseling Center and Legal Advice Clinic in Los Angeles, but we urgently need more facilities and more help in coping with all the various problems that confront the immigrant families every day.

This project deals with marriage enrichment in the Korean Immigrant Community and is based on three main concepts. First, in marital trouble, as elsewhere, prevention is better than cure. Second, those changes in behavior and relationships are much more likely to occur through experiencing than through didactic programs. Third, married couples can do a great deal to promote healthy growth in each other. It will also deal with divorce problems, which are rapidly increasing in contemporary society, including the Korean immigrant community. The analysis of current causes of divorce and guidelines for enrichment of the marriage of family as a growing and creative unit will help to achieve growth and constructive thought in the Korean immigrant

church, as well as the community at large.

This project will attempt to formulate an effective marriage enrichment program, according to group level, with relevance to all members of the Korean immigrant churches, as well as the community. A skilled pastoral counselor can be an instrument for reconciling conflict in a family, for a couple's growth, for spiritual renewal, sexual enrichment or building a better relationship.

The following tools will be used: (1) Library research to provide background, (2) interviews to elicit information concerning married life, (3) case study of married life in various groups in the Korean immigrant church, (4) investigation into the nature, goals, techniques, and programs for crisis-prevention and enrichment, and (5) questionnaires administered to various groups to secure responses from selected happily-married couples in the Korean immigrant church, as well as couples involved in conflict or divorce.

Chapter 2

Korean Family System and Marriage Customs

Family System

The Korean family system is based on the ideal Confucian system, which delegated all rights and privileges to the father or patriarch. It is an extended family system in which three or four generations live in the same house, as one large group.

Throughout the Yi dynasty, Korean women were legally subordinate to men, in accordance with the prevalent Confucian ethic. The major characteristics of this traditional system were: (1) only the paternal line of relatives were regarded as relatives, (2) social class and rights were transmitted only from fathers to sons, (3) the sole authority in the family rested with the father, who held control over the children, (4) marriages were allowed only with those outside the blood clan, and (5) first-born males held the right to lineal succession. The succession of the male lineage and the prohibition of marriage among members of the same clan or between blood relatives were strictly observed. Women were subjected to the seven evils, offenses for which a woman could be expelled from her husband's home, and to the custom and law which forbade remarriage after the death of her husband. Under such an oppressive scheme of male dominance, marriage served only to provide male children to

perpetuate the family line.¹ The Korean traditional Confucian ethic has beautified courtesy but weakened women's status and growth. It has formed a male-centered social system. During the Unified Silla, in the late seventh century, Korea adopted the Confucian ethic. There is a proverb, "When a hen cackles, the house ruins," which applies to the system which interfered with the education and development of Korean women. We call the seven evils "Chilgo-Chiak," which means disobedience to parents-in-law, failure to bear a son, adultery, jealousy, hereditary disease, garrulousness, and larceny. This system was applied only to women. At that time, divorce was socially acceptable if the wife were guilty of one of the seven sins. Since the woman's role had nothing to do with her personality but only required her to bear sons, she had three phases in her life. She must obey her father before her husband's death. It was common for men who could afford it to have several wives, all trying to bear sons. No woman, therefore, could express jealousy, even if her husband had several other wives.

After the middle of the Koryo Dynasty (918-1392), ideal behavior for women in high society was to show: filial piety to the parents-in-law, a good relationship with

¹Young-Chung Kim, Women of Korea (Seoul: Ewha Woman's Univ. Press, 1976), p. 89.

brothers, sisters and relatives, supporting her husband, secret ruling of a concubine and men-servants in the house, economic responsibility for the family, and working by herself so that her husband could concentrate on his social success.²

Marriage between people with the same family name, or between members of the same clan, or between blood relatives was prohibited. In the Yi dynasty, marriage was forbidden between people with the same ancestral home, even though their surnames were different. Marriage with one's step daughter, step sister, wife's niece, or son-in-law's sister was considered an act of adultery and subject to punishment.

If a man married his aunt or his father's or grandfather's secondary wife, he would be beheaded. If he married his brother's widowed wife, he would be hanged. Levirate marriage was most strictly prohibited, as was marrying the sister of one's dead wife. Legal marriage with one's secondary wife was prohibited. Marriage between people of different social levels was prohibited, especially between a commoner and a person of the lowest level, the Chonmin.³ Equal status of the two concerned parties was considered to

²Sook Kyung Choi, Korean Women's History (Seoul: Ewha Women's Univ. Press, 1972), p. 51.

³Kim, pp. 90-92.

be of prime importance in marriage. The woman's status depended on that of her husband.

Marriage Customs

In Korea, marriage has been called a "union of two surnames as the origin of one hundred happinesses." This indicates that our ancestors attached great importance to marriage, and the emphasis has been handed down to this generation. It is believed that it is most desirable to marry just once. Marriage is sacred and important.

Social changes have affected our ancient system and customs relating to marriage. The legal age for marriage was fourteen for girls and fifteen for boys. It was customary for girls to be a few years older than their husbands.⁴ In Korea, every child is considered a year old when born, and the following New Year's day another year is added. A fifteen-year-old, then, is no more than thirteen or fourteen. When the Yi royal family had to select a mate for the young king or crown prince, a decree was sent throughout the nation forbidding the marriage of young girls. This was to ensure a wide selection of eligible yangban girls. The daughters of widows, commoners, and the Chonmin were not subject to this prohibition, nor were daughters of the royal

⁴Kwan-Sup Chosa Pogoso, Report of Investigations on Customs, No. 130 (Seoul: National Univ. Press, 1964), p. 302.

or those with the surname, Yi. To avoid the possibility of being forced into the selection contest, girls were made ineligible by marrying them off as early as possible.⁵ Later on, the marriage age depended on the individual's readiness for marriage.

Modern trends permit persons to contract a "love-marriage." In rural areas, the parents of both partners still discuss the union or a go-between is sometimes used. At the time that the marriage was arranged by the parents, the youths concerned saw each other, for the first time, at the wedding ceremony. In recent years, even if a go-between arranges the marriage, the two meet each other through the go-between, and they, themselves, decide whether or not the marriage will actually take place. Even so, the go-between gives advice to the two, and helps them reach an agreement about the marriage.

Even now, if two young people decide to be married, they are required to wait for final approval from their parents. If the parents do not approve, the couple will not have an easy time of it. However, self-made decisions are becoming more and more accepted as time goes on.

For many years, marriage was intended only to pay respect to the family and beget sons who would perform memorial services to honor deceased ancestors. Consequently,

⁵Ibid., p. 93.

every woman was denied the right to make any decision about her own marriage that would affect her whole life, but was asked to follow the decision of her parents. With serious concern and care parents selected their sons- and daughters-in-law. In this situation, women could not even consider divorce.

For the past 100 years, however, Korean women have been liberated from Confucian custom. The ancient notions lie dormant in the Korean consciousness, and some times a difference of opinion arises between parents and their son or daughter who have been educated into a more democratic way of thinking.

When the parents made all decisions, the bridegroom's side of the family made all of the arrangements following the marriage agreement. Nowadays, both sides of the family take care of the formalities cooperatively. The wedding process and ceremony are Westernized, with the result that the nuptial ceremonies are held at churches or wedding halls operated as business establishments. In the Christian era, Koreans have become liberated from sin and traditional Confucian consciousness. In particular, Korean women have been liberated from the oppression and inequality which have meant unconditional obedience in marriage. They have been well-educated in Christianity. In most Christian homes, couples are equals in education and spirituality, and they communicate well. This modern society seems terribly com-

plicated, and we find many broken homes in Korean society, as well as in the Korean immigrant community.

What are the causes of the disharmony that leads to divorce?

Chapter 3

The Causes of Divorce

In the United States

In 1977, in California, there were 149,000 marriages and 131,360 divorces.¹ In Los Angeles County there were 44,869 marriages and 33,988 divorces.² In adjacent Orange County there were 12,401 marriages and 12,292 divorces, nearly a one-to-one ratio. Of the marriages in California, 43,600 were remarriages for the brides, and 47,040 were remarriages for the grooms. Of the brides, 37,860 earlier marriages had ended in divorce, 5,720 were widows, and 80 declined to state. Of the grooms, 41,540 had been divorced, 5,420 were widowers, and 80 declined to state.³

These statistics tell us two things. First, the divorce rate is increasing. In the United States, nearly half of all marriages ends in divorce.⁴ In 1960, one-third of the marriages ended in divorce; in 1970, nearly half ended in divorce. Second, a high percentage of the divorced will re-

¹National Center for Health Statistics, Vital Statistics of the United States, 1977, "Marriage and Divorce" (Hyattsville, MD: Office of Health Research, 1981), Vol.3, pp. 1-61.

²Ibid., pp. 1-72.

³Ibid., pp. 1-61.

⁴John L. C. Mitman, Premarital Counseling (New York: Seabury, 1980), p. xi.

marry. Edith Atkins' information shows more than seventy-five percent will remarry.⁵

Why is the divorce rate increasing? One certain factor is increased life expectancy. Paul Glick, social scientist turned demographer, finds that there are several factors contributing to the rise in divorce rates.

1. Differences in basic characteristics of the couple.
2. Demands made upon the mobile male at the expense of the family.
3. Better jobs available to women.
4. Social acceptance of divorce.
5. The attitude that divorce may be a way to solve marriage difficulties.
6. Relaxation of attitudes toward divorce by religious groups.
7. Increase in equality of sexes.
8. "No-fault" divorce laws.⁶

Another factor is the changing attitude of society toward the nature and function of marriage. Instead of meeting the expectations of society, couples find themselves more concerned with finding mutual fulfillment and satisfaction in marriage. There is an inclination for all people to believe that everyone should be married unless prevented from this by a vocational choice that precludes marriage. Also, marriage

⁵Edith Atkin and Estelle Rubin. Part-Time Father (New York: Vanguard, 1976), p. 121.

⁶Paul C. Glick, "A Demographer Looks at American Families," Journal of Marriage and the Family 37, no. 1 (Feb. 1975):20-21.

is no longer considered permanent. Dissolution is possible, not easily or painlessly, but possible. Whenever a marriage becomes unsatisfying or unfulfilling, there is nothing like "for the sake of the children" to keep it going in spite of the pressures of society. Therefore, we, as a society, or, more specifically, as a Christian society, must take the responsibility for preparing couples for marriage and sustaining couples throughout their married lives.⁷

The divorce rate in America is fifteen times what it was a hundred years ago. It doubled between 1968 and 1979. There is evidence that many marriages destroy the health of the woman involved.⁸

The failure of so many marriages is a phenomenon. Paul Glick lists many causes for this:

Women's Liberation

Many women hold jobs outside the home. This makes demands on their time and causes them to feel the freedom that comes with making one's own way in the world. Also, their attention is divided. No longer is it the woman's only task to make her husband comfortable. Men have appreciated, for many years, the role that women have played. It will

⁷Claude A. Guldnew, "Marriage Preparation and Marriage Enrichment: The Preventive Approach," Pastoral Psychology 25, no. 4 (Summer 1977): 248.

⁸Howard J. Clinebell, Basic Types of Pastoral Care and Counseling (Nashville: Abingdon, 1984), p. 245.

take many changes to make them understand equality in marriage and career.

Masculine Shortcomings

Men have been pre-conditioned, for many years, to expect women to be weak and unassuming. As women gain independence and strength, men have a tendency to withdraw.

Economic Issues

The cost of managing a family has risen to such levels that both partners of many marriages must work outside the home. As the woman takes on work that keeps her away from home, the housekeeping and communication with her husband are the two aspects of married life that are most impaired. The need for additional income simply replaces them.

Lack of Commitment

If both partners assume an attitude of self-righteousness, trouble can ensue. Both members of the marriage may be completely justified in their feelings, but success depends on a commitment to unselfishness by both parties.

A Rise in Sexual Expectations

Since birth control has made pleasure in sex the goal, rather than procreation, there is more freedom to seek this pleasure in other places than the marriage relationship.

The Fatalistic Interpretation

Through changes in culture, the traditional values and responsibilities are no longer binding. Everyone has failed, in one way or another. There is no comfort in this,

but so long as success or failure in marriage keeps pace with the other successes and failures in our lives, we continue to accept what is happening to us, with little or no attempt to improve our situation.

Peer Pressure

In the real world, many decisions are made on the basis of what other people are doing. If divorce is no problem to others, why should it bother us? It becomes the accepted pattern: if one can't make it work, without too much trouble, one may just give it all up, as others do.

If a husband and wife can respond to the love of God, they are open to infinite possibilities. A basic Christian faith in God empowers transcendent love, grace, forgiveness, and infinite possibilities in the realms of human relationships. Christians, are, however, human beings with frailties and a sinful nature. They will continue to have problems, and some of these will be insurmountable, resulting in some serious crises in which divorce should be permitted.

In Korea

The following statistics about divorce in Korea are taken from the article in the Joong-Ang Il Bo, September 8, 1982. For the last two decades, in Korea, family problems have been serious, and divorces have increased. The Home Court reports 1722 divorces in 1951, more than 20,000 in 1969, and 40,640 in 1978. The divorce rate increased from 2.5 percent in 1950 to 7.39 percent in 1978. These statistics show

us that family problems are increasing in Korea and that the traditional characteristics of the Korean family are changing from conservative to liberal.⁹

The extended family, the only family unit known in the Yi dynasty, had changed into the "Nuclear family," the one-generation, single family unit.

Modernization of Korean marriage and family customs has resulted in: the improvement of the female status, relative freedom in dating and mate-selection, educational opportunities for women through Christianity, an increase in the number of women who pursue careers, child-centered families, and the relative equality of men and women.

Dr. Tae Young Lee, the outstanding women's lawyer in Korea, who established the Korean Family Counseling Center, has given these factors in keeping the divorce rate as low as it is:¹⁰

1. The traditional social consciousness to "Never divorce."
2. The woman's economic dependence on the husband, because of having no career.
3. The painful separation from her children for the divorced woman.
4. No possibility of remarriage for women.

⁹"Law Counseling for Women," The Joong-Ang Il Bo 8 Sept. 1982, p. 6.

¹⁰Tae Young Lee, "Divorce Rate is High," The Joong-Ang Il Bo [Seoul], 8 Sept. 1982, p. 6.

5. Family-centered philosophy, not ego-centered.

There are several factors for the rapid increase in divorces in recent years in Korea. First is the relative equality between men and women in the single family unit, a recent change from the dominance of men in the extended family. Married couples seem to respect each other more when the older generations have been moved to other living quarters. Also, women's educational possibilities have improved radically in the last one hundred years. This enable a second factor in the changes found in career potential and increased economic capabilities of women.

The third factor is the democratic social attitude concerning marriage. Traditionally, the woman's only "choice" was to endure; to patiently overcome all conflicts, shame and pain without complaint. Young couples, nowadays, lack patience and are not serious about making marriage work. The value system has changed from the traditional conservative attitude to something more liberal. In the modern view, re-marriage is not prohibited.

In the matter of divorce, we need a comparative analysis between the traditional and modern Korean families.

A Comparative Analysis Between Traditional and Modern Korean Families

Modern Urban Family

Single family unit.

Traditional Yi Dynasty Family

Extended family unit on the Confucian ethic.

(Modern Urban Family)	(Traditional Family)
Increase of urban life.	More than 90% rural.
Improvement of the female status.	Absolute Patriarchal unit.
Children-centered.	Elderly-centered.
Children are independent, and maintain relative freedom in career choice.	Children were taught strict obedience and were expected to succeed in the family occupation.
Relative freedom in dating and mate-selection.	Arranged marriages.
Relative equality of men and women.	Dominance of men over women.
Increase of career women.	Women restricted to family.
Educational opportunities for women.	No educational opportunities for women.
Introduction of family planning.	No family planning.
Children are lively and given opportunities to display their abilities.	Obedience, manners and politeness more highly regarded than individual ability.
Less importance placed on family reputation.	Strong emphasis on family name and reputation.
Remarriage permitted.	Remarriage prohibited. ¹¹

There is evidence that Christianity has had much influence on Korean culture and family, through American missionaries, for one hundred years. The field of self-identity, the way of thinking, and the value system are examples of areas that have changed radically. Dr. Bae,

¹¹Young Bae, "Differences Between American and Korean Cultures" (Paper delivered at seminar, Los Angeles, 12 May 1985). Dr. Bae is Professor of Social Psychology, Missouri State University.

has shown some basic differences between Korean and American cultures.

Some Differences Between
Korean and American Cultures

	<u>American Culture</u>	<u>Korean Culture</u>
(Worldview)	Individual Centered	Human Relations Centered
Human Relationships	Egalitarian	Heirarchical
Values	Individual's Rights	Duties and Responsibilities
Attitudes	Assertiveness and Self-Expression	Respect for Authority and Docility
Self-Identity	Personal Ability and Achievement	Status in a Group
Socialization	Active Involvement	Observation and Emulation
Thinking Style	Analytical and Detail Specific	Global and Impressionistic ¹²

These changes might have been expected, in view of the influences of the American missionaries and the time they have been operating in Korea. A famous lawyer, Mrs. San Sung Whang, wrote an article for the daily newspaper, The Joong-Ang Il Bo, on September 8, 1982. She reported that she interviewed 2,016 persons between January and August, 1982, concerning their married life. She discovered that 26.6 percent had been divorced and that the divorce rate had increased by 22.1 percent from the previous year.

¹²Dr. Bae, Seminar.

According to her article, the factor cited most often as cause for divorce was the husband's infidelity (20%). The second is the conflict caused by the differences in character between husband and wife (24%), third is mental and physical inhumanity to the wife (20%), and fourth is the lack of mutual love (19%).¹³

Other articles have been written on the subject of the causes of divorce in Korea. The order of importance is not always the same, but usually included are differences in character between husband and wife, inhumanity, battery, abnormal character, differences in faith, the husband's infidelity, finances, and a poor relationship between wife and mother-in-law. Sexual dissatisfaction is not high on the list, in some cases coming last. The relationship between cause of divorce and the ages of the couple, according to Dr. Choi, is:

	25 yrs	30	35	40	45	50
Infidelity	18%	20%	20.2%	27%	31%	34%
Different Characters	48%	41%	38%	33%	24%	19%

Professor Choi concluded that there is no relationship between education or the length of the marriage and similar causes of divorce, but differences in age, infidelity and economic problems. Younger couples more frequently cite

¹³San Sung Whang, "Major Conflicts Consulted: Divorce" The Joong-Ang Il Bo, [Seoul], 8 Sept. 1982, p. 6.

differences in character than do the older couples. There is also a larger percentage of marriages ending in divorce in the group that has been married five to ten years. The average divorce rate was highest at 6.1 years for women and 7.7 years for men. Most divorces are first suggested by women.¹⁴

An investigation into the education levels of couples revealed that higher levels of education mean a higher divorce rate. When the couple are high school graduates, 63 percent of them later have divorces. For junior college graduates the rate is 67 percent, for university graduates it is 71 percent, and for graduate school graduates the rate is 77 percent.

Occupations are as follows: school teachers divorce at a rate of 27 percent, company officers at 15 percent, business personnel at 11 percent, pharmacists at 7 percent, and sales women at 5 percent. These figures are for women, and we can see that professional women are independent enough to take control of their own lives.¹⁵

In the Home Court in Seoul, forty couples are divorced every day, as an average. In 1983, there were 45,066 divorces in the Home Court.

¹⁴Jae Suk Choi, "High Divorce Rate: Men in Early Thirties, Women in Late Twenties," The Joong-Ang Il Bo [Seoul], 8 Sept. 1982, p. 6.

Home Court Statistics

	1951	1969	1978
Number of divorced Couples	1,722	20,000	40,640
Divorce Rate	2.5%		7.39% ¹⁵

In the Korean Immigrant Community

Newspaper stories and statistics reveal the causes of many divorces in the Korean immigrant community in the Los Angeles area. Here is the breakdown of causes:

The Adjustment Issue

Many Korean immigrants have an upper-middle class background. They are well-educated and have held well-paying jobs in Korea. They have been teachers, government officials and other professionals in Korea. They are unable to find similar jobs in the United States. They are subject to frustration and tension because of the difficulties they encounter in trying to adjust to life in America. Their thinking is different because of their different cultural background, and there is a large language barrier.

Psychological and sociological problems make their married life unhappy. Adjustment is of primary importance. Many couples fail to recognize the importance of facing their problems and solving them, and when the marriage breaks down,

¹⁵Jae Suk Choi, "Rapid Divorce," The Dong-A Il Bo [Seoul] 7 Aug. 1981, p. 6.

later in life, it is often because the necessary adjustments were not made earlier.

In the Korean immigrant community, there are two young women for every young man, and most of the single men have brought spouses over from Korea. Since the man and his spouse do not know each other, they cannot adjust to the basic problems. A couple who has adjusted well to each other will grow closer together with passing time, but a lack of understanding at the beginning will surely develop into serious problems, possibly into a divorce later on.

The Economic Issue

Women are, as a rule, more successful in their jobs than they were at home. There are more job opportunities, and, if they are diligent, they can make money in nearly any field and become financially independent. In Korea, only the well-educated can obtain jobs; most housewives stay home, take care of the children and help their husbands in any way they can.

Mutual Infidelity and the Lack of Commitment

Since there are more single women than men, women have to work harder at finding husbands. They have reasonable opportunities to meet men only at school and at church. Since opportunities for becoming well-acquainted before marriage are so seriously limited, couples are being married when they are still virtual strangers, and eight out of ten break up

later because they have no mutual understanding of their different character traits. It can happen that neither partner is really committed to the other, and therefore becomes unfaithful. The lack of understanding, infidelity, and commitment can lead to marital crises.¹⁶ These problems cannot easily occur when the marriage is founded on Christian faith.

Lack of Deep Commitment

There are three major changes taking place in married life today in the immigrant community: (1) a decline in understanding between marriage partners, (2) the loss of an ethical view about the commitment of married life, and (3) the lack of communication between family members. Most Korean immigrant families profess to come to the United States so that their children can get a better education than is possible in Korea. Actually, once here, there is very little time to spend with their children. Men have to work very hard to provide financial security for their families. Children have severe problems with adjustment, they become frustrated, communication breaks down, and all family members are caught in a situation that they do not understand and seem to be powerless to improve. They are families who love one another but are unable to understand each other and suffer much pain.

¹⁶"Causes of Divorce," The Korea Times, Los Angeles ed., 24 July 1982, p. 6.

Communication can help each person to understand the feelings and needs of the other and eventually lead to a happy married life. There is a close relationship between the lack of communication and divorce.

Following are some statistics from the Korean Family Counseling and Legal Advice Clinic, Inc., in Los Angeles. In 1984, there were 418 counseling cases. Family problems were closely related to the period of immigration to the United States. Most patients had many crises within five or six years of immigrating.

<u>Period of Immigration</u>	<u>Number of cases</u>	<u>Percentage</u>
1 - 12 months	5	3.9
1 - 2 years	28	21.9
3 - 4 years	26	20.3
5 - 6 years	31	24.2
7 - 8 years	14	10.9
9 - 10 years	7	5.5
over 10 years	10	7.8
Other	7	5.5 17

The most serious problem in Korean immigrant families has been divorce. The divorce rate has been increasing, as it has been in American Society in general. Statistics identify the causes of divorce in the Korean immigrant community,

¹⁷"Increasing Divorce Rate," The Korea Times, Los Angeles ed, 24 July 1982, p. 6.

Causes of Divorce	Numbers	Percentage
1). Different Characters (including life style and sexual dissatisfaction)	23	21.9
2). Spouse's Infidelity	20	19.0
3). Battery (Drunken)	12	11.4
4). Bad relationship among relatives	7	6.7
5). Economic reasons	7	6.7
6). Giving up	15	14.3
7). Different view of faith	0	0.0
8). Premarital problems	2	1.9
9). Problems concerning children	9	8.6
10). Other	10	9.5 ¹⁸

These statistics identify the differences in character between husband and wife as the most-cited cause of divorce. The second is the spouse's infidelity, and the husband's battery of the wife is third.

Comparative Summary

First, evidence shows that the divorce rate is increasing in the United States, in Korea, and in the Korean immigrant community in the United States.

Second, the most common cause of divorce in all three population groups is differences in personality between husband and wife. In the United States, divorce is accepted, but in the Korean groups, there is some tenacity in observing Confucian traditions, and divorce is unacceptable. The rate of divorce among Koreans in America is higher than in Korea. This is due, in large part, to the "no-fault" divorce laws,

¹⁸Compiled by the Korean Family Counseling and Legal Advice Clinic, Inc., Los Angeles, 1984.

better jobs for women, and equality of the sexes that are characteristic of American society.

The second most common factor cited as cause for divorce is the spouse's infidelity. In Korea and the Korean community in America, it is most often the husband's infidelity. In Korea, under the influence of the Confucian ethic, women have endured all their suffering with patience, silence, and no thought of divorce. Living in the United States, however, and especially within the Christian culture, women have been enlightened through consciousness-raising, self-awareness studies, the teaching of equality of the sexes, etc. As a result of women's liberation, the divorce rate is increasing, particularly in the Korean immigrant community.

The third common factor must be domestic violence. There has been no redress for this in Korea. The battered woman must endure silently. She has no economic power: there is nothing she can do. In the United States, this is still a problem, but many divorces are caused by battery.

For all of these causes of divorce, there must be preventive measures that can be taken. It must be the mission of the Christian society to find these measures and the means of applying them to marriages soon enough to prevent divorce in as many families as possible.

Sexuality in Harmony

Gen. 1:27-28 says:

God created human beings, male and female, in the

image of God, God blessed them and said to them to have many children so that their descendants will live all over the earth and bring it under their control.

Gen. 2:18-25 says:

God said, "it is not good for the man to live alone. I will make a suitable companion to help him." Then the Lord God made the man fall into a deep sleep, and while he was sleeping, God took out one of the man's ribs and closed up the flesh. God formed a woman out of the rib and brought her to him. Then the man said, "At last, here is one of my own kind - bone taken from my bone, and flesh from my flesh. 'Woman' is her name because she was taken out of man." That is why a man leaves his father and mother and cleaves to his wife, and they became one. The man and the woman were both naked, but they were not embarrassed.

God gave human beings a sexual life as a gift as a part of the happy and intimate marriage. God's plan is for sexual harmony. We should try to follow God's will. Every married couple wants fulfilling sexual relations, enjoying looking at and touching the human body. The most ecstatic sexual experience is available to all married couples as they indulge in touching caressing, kissing and enjoying coitus. When there is no conflict, there is a beautiful, happy sex life. When there is conflict between marriage partners, there must be some sexual maladjustments that are involved and causing marital unhappiness.

"Most sexual difficulties fall into four categories:

- (1) a lack of agreement on frequency of intercourse, (2) an inability to respond according to one's own or one's mate's concept of what sex ought to be, (3) a desire for sexual behavior which, for some reason, seems abnormal to the mate, (4) involvement by one mate in an extramarital relationship

which is intolerable to the other mate."¹⁹

Here is the Biblical standard for married life sent from Paul to the Corinthian church:

A man should fulfill his duty as a husband, and a woman should fulfill her duty as a wife, and each should satisfy the other's needs.

A wife is not the master of her own body, but her husband is; in the same way a husband is not the master of his own body, but his wife is.

Do not deny yourselves to each other, unless you first agree to do so for a while in order to spend your time in prayer; but then resume normal marital relations.

In this way you will be kept from giving in to Satan's temptation because of your lack of self-control. (I Cor. 7:3-5)

The Biblical standard for sexual self-expression is total freedom and equality between husband and wife. In the male-centered society, the husband has demanded that his wife cooperate with him, submit, and commit unilaterally. The scripture passage above presents three important elements of a successful relationship: mutual cooperation, mutual submission, and mutual commitment. In both Old and New Testaments, sexual enjoyment is looked upon as a natural and wholesome part of marriage.

As a step in the research for this project, the writer composed a questionnaire concerning the relationship between sexual satisfaction and happiness in married life. One hundred twenty completed questionnaires were collected from Korean immigrants in Los Angeles, including friends and

¹⁹R. Lofton Hudson, Marital Counseling (Philadelphia: Fortress, 1963), p. 63.

church members. These are the results of the questionnaires:

Questions regarding:

(1) Guilty feeling about intercourse with spouse	Yes (6) No (105)
(2) Sexual Satisfaction	very much (96), fair (15)
(3) Cooperation for satisfaction	very much (78), fair (33)
(4) Feeling more love after it	very much (75), fair (36)
(5) Close relationship between sexual satisfaction and happiness	very much (99), fair (12)
(6) Feeling more intimacy after it	very much (99), fair (3)
(7) Factors of sexual dissatisfaction	
	afraid of pregnancy (30)
	lack of knowledge (18)
	technique shortage (12)
	unwillingness of wife (12)

Marriage involves commitment to one's partner, in spite of the presence of others. A child of God, with the love of God in his heart, who means to cooperate with his partner, who means to submit, and who proves it in other areas of his life, will probably not have a sex problem. If you take the Bible seriously, you will be on your way to a beautiful sex life. You will want to please your partner.²⁰

Following are some guidelines that may help the counselor when dealing with sexual problems:

1. Sexual play and sexual relations within marriage are for enjoyment, mutual pleasure, and self- fulfillment.

2. Any kind of sexual expression between the two is good and right, to be enjoyed without guilt feelings, if it

²⁰Henry Brandt and Phil Landrum, I Want My Marriage to Be Better (Grand Rapids: Zondervan, 1976), p. 127.

부부 생활의 만족도에 대한 설문

1986년 2월 28일(금)

1. 연령 () 4. 종교(결혼 당시) : 남편 ()
아내 ()
2. 결혼기간 (년)
3. 자녀수 () 5. 출석교회: ()
4. 결혼전에 성교육을 받았는가? 1).받았다() 2).안받았다()
5. 받았으면 어디에서 받았는가?
1). 어머니() 2).형제 자매 () 3).친구 () 4).학교 강의() 5).책()
6. 어떻게 결혼하였는가?
1). 중매 () 2).연애 () 3).중매반 연애반() 4).기타()
7. 부부관계할 때 죄책감을 느끼는가?
1). 있다 () 2).없다 () 3).약간 있다.() 4).전혀 없다()
8. 부부관계에서 만족감을 느끼는가?
1). 많이 느낀다.() 2).느낀다.() 3).보통이다.() 4).전혀못느낀다.
()
9. 부부관계할 때 만족감을 위해 서로 협력하는가?
1).많이 한다.() 2).가끔 한다.() 3).일방적이다.() 4)전혀안한다.()
10. 부부관계를 얼마나 자주 하는가?
1). 매주 1번() 2). 2주에 1번() 3).1달에 2번() 4).하고 싶을 때()
11. 부부관계를 한 후에 서로 더 사랑을 느끼는가?
1).많이 느낀다.() 2).좀 느낀다.() 3).그저 그렇다.() 4)전혀못느낀다.
()
12. 부부관계의 만족도가 행복감과 절대적으로 관계가 있다고 생각합니까?
1).대단히 많다.() 2).많다.() 3).약간 있다.() 4).별로 없다.()
13. 만족한 부부관계후에 남편이(아내가) 더 좋아보이고 더 가깝게 느끼는가?
1).매우 그렇다.() 2).그렇다.() 3).보통이다.() 4)전혀 안그렇다.()
14. 부부관계할 때 만족을 못 느끼는 요인들은 무엇인가?
1). 임신할까 두려워서 2).서로가 몰라서 3).남편의 기술 부족 4).아내의 심은 태도
() () () ()

is mutually satisfying.

3. Sexual interchange is to be considered as an act of self-giving and communication between the couple and should not be approached from the standpoint of duty or "giving in."

4. If failures to achieve reasonable mutual satisfactions in sex are present, they must be understood in the light of each person's background and psychological makeup, not simply from an ethical or moralistic viewpoint.

5. In cases of extramarital affairs, ethics are involved, of course, but primary consideration belongs to the causes and cures that encompass the total relationship between the two, as well as the treatment (or counseling) of the one who violates the marriage vows.²¹

²¹Hudson, p. 65.

Chapter 4

Case Studies in Marriage

Crisis is defined in Webster's Dictionary as a "crucial time" or a "turning point in the course of anything."¹ "There are two basic types of crises: developmental and situational (or accidental). Normal developmental crises are the predictable, though critical, experiences we all go through in the maturation process, such as the emotional turmoils attendant upon adolescence or middle age."²

Situational crises might arise in connection with the loss of a job, or of a supporting person, or of a position of status and respect; an incapacitating accident, illness, or operation; the death of a friend, relative, child, or spouse; one's own impending death; marital infidelity, severe alcoholism or drug addiction; the discovery of a handicap; an unwanted pregnancy; abortion; moving away from a situation of security; a national disaster or massive calamity such as war, depression, or hurricane; suicide; getting into trouble with the law; being drafted; sudden religious conversion; the discovery of a spouse's homosexuality; miscarriage; premature birth; loss of welfare money; entering a retirement home; parents coming to live with their married children; birth of a mongoloid child. Almost any event may be the actual precipitator of a situational crisis if it poses a serious threat to the individual.

As a minister, the aim of crisis intervention is to help individuals deal with the situational crises.³

In dealing with crises in the lives of one's parishioners, the minister's first step is the interview. While conducting the interviews, the writer has attempted to apply

¹"Crisis," Webster's Third International Dictionary.

²Howard W. Sone, Crisis Counseling (Philadelphia: Fortress, 1976), p. 5.

³Ibid., p. 5.

Carl Rogers' "Process Conception" of psychotherapy to steer the conversation through the following steps:⁴

- (1) Communication about externals - feelings and personal meanings are neither recognized nor admitted.
- (2) Exhibition of [feelings] related to the past.
- (3) Some awareness of the meanings of inner feelings as possibly contradictory.
- (4) Exhibition of more intense feelings related to the present and of some responsibility for his own part in this problem.
- (5) Ownership of inner feelings and expression of desire to be a real self.
- (6) Growth of a basic trust in his own experiencing of feelings and an awareness of freedom from past ways of feeling and acting.
- (7) The choosing of new ways of being.

The Five-Year Group

Mr. and Mrs. Kim are in their thirties and have been married for five years. They have one daughter in kindergarten. A few months ago, this couple appeared in my congregation after an absence of two years. They had been kept away by their jobs in downtown Los Angeles.

Mr. Kim had now quit his job and had moved to Orange County and started a maintenance business with two Mexican helpers. Mrs. Kim stayed at home, caring for their daughter and helping her husband by receiving telephone calls from his

⁴Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), pp. 126-159.

customers. I introduced my two Bible Study groups, the Torchlight Bible Study for housewives, every Friday morning, and the Couples Bible Study focused on marriage enrichment, every Friday evening.

Mrs. Kim came early to the Torchlight group, so the first interview started.⁵

She stated that her life for the past five years had been terrible. They were living in the same house with her mother-in-law and her older single brother-in-law. She has felt like a housemaid without pay because of her mother-in-law, who is very intelligent and very strict.

Mrs. Kim was raised as a Catholic. She is bright, optimistic, and caring. Her mother-in-law raised her two sons as Methodists. About ten years ago, she immigrated to the United States with her two sons because of the opportunities for a better education. Mr. Kim is the younger of the two boys. He was educated in the United States through high school and college. He fell in love with Mrs. Kim five years ago, took her home to his mother's house, and they have lived together without benefit of wedding, because "mother" had high expectations for her son's marriage partner and would not accept Mrs. Kim. There is no money for a separate home. Through prayer, Mrs. Kim has overcome her sufferings under the oppression and uncomfortable relationship with her

⁵Mrs. Kim [full name withheld for privacy], First interview, Oct. 3, 1986.

mother-in-law and brother-in-law.

Her second interview focused mainly on her mother-in-law and the home environment that she created for her sons.⁶ It was an intelligent, Christian home. His father was a college professor in economics, and his mother (now in her sixties) was a college graduate. Her expectations of her sons was very high. They must excell, not only in grades at school, but also in their attitudes toward life. Her high expectations put pressure on her sons, creating frustration and conflicts. Because of this, her older son became a dependent low-achiever. The younger boy became aggressive, active and independent but emotionally unstable. Neither of the boys was a good student, nor did they develop self-esteem and self-reliance.

After the father died, about ten years ago, "mother" came to the United States with her two sons and established a small business. The business failed. She has been a Christian, but her faith has not been strong enough to help her very much in her daily life. Both boys have refused to go to church in spite of their mother's manipulations.

Mr. Kim has felt his mother's prejudicial affection for his brother. She has always given first priority to the older boy, with the result that Mr. Kim has felt less recognition, respect and love than his older brother. When he becomes angry, he yells, destroys the furniture and everything

⁶Mrs. Kim, Second interview, Nov. 7, 1986.

else in the house. No one can imagine his violent actions, because he looks like such a mild person. Because of the failure of the family business and the family conflicts, Mr. Kim left his mother's house with his wife and daughter, started a new life in an apartment, and came to my church.

He came to the 6:00 A.M. prayer meeting one Sunday. His tenor voice was a joy to hear. His interview came right after the prayer meeting.⁷ I complimented his singing and asked him to join the choir, and he told me about his personal history as a boy in the Jongkyo Methodist Church in Seoul. He and his brother had sung in the church choir and also in the professional Zion Choir. Since that first Sunday, he has been a faithful member of the choir. His singing brings much happiness to him and to his wife. During the next interview, at their home, I invited both of them to come to the Couples' Bible Study on Friday evening.⁸ They were interested in the marriage enrichment program, and came early on Friday so that we could talk, again, in a comfortable situation.

In the Couples' Bible Study group I discussed anger: why anger happens, positive and negative points on anger, some Biblical thoughts on anger, and what is a constructive method for handling anger. They were given many opportunities to participate in the group, and they expressed their appreciation for each other. Mr. Kim said that he appreciated his

⁷Mr. Kim [full name withheld for privacy], First interview, Sunday, Oct. 4, 1986.

⁸Interview with Kim couple, Friday, Oct. 17, 1986.

wife for her caring, brightness, understanding and generous personality. Mrs. Kim appreciated her husband's diligence, sincerity, sensitivity and simplicity. It was a wonderful experience to see the happiest moments of their married life. I was delighted to hear of their self-awareness and their response to the communications of the marriage enrichment program. They seem to be growing closer together through their commitment to the programs offered by the church.

Later on, I was informed that the mother-in-law had moved to Riverside, alone, and the brother-in-law moved to Garden Grove. The family now has independent lives. The decision-making workshops in the family discussion groups gave them the courage to start new lives, independent of each other.

The Middle-Aged Group

Mr. and Mrs. Park were married seventeen years ago and have two sons (16 and 14) and one daughter (12). They have been in the United States for five years, struggling to adjust to their immigrant life. The three children are doing very well at school, church, and at home.

During the last three years, this couple has had a difficult time, managing their hamburger shop together, because Mr. Park has not adjusted very well to hard work. He grew up in a rich home, the only son in a family with five older girls. As the only successor of his rich parents, he became president of a successful company. He had never had to

work very hard. Filial piety for his parents is the number one priority. He is dependent, selfish, thoughtful and mild. He has enjoyed his comfortable life. He has spent much time and money playing poker, the races, and in other frivolous pastimes with his rich friends.

She Wants a Nuclear Family

Mrs. Park has been doing a good job with her parents-in-law, her husband, and her three children. She has been diligent, sincere, economical, positive and has worked hard in the church. She has a strong Christian faith.

Mrs. Park decided to encourage her husband to be diligent and aggressive. For most Korean immigrants, the first priority as they immigrate may be to provide better educational opportunities for their children.

For many people, it may be that they simply wish to escape from the extended family traditions and live as a single-generation family in the new world.

Mr. and Mrs. Park had supported their parents ever since their marriage, and had lived in a three-generation household for twelve years. Mr. Park felt that he had to support his parents, since he was their only son.

Mrs. Park may have felt oppressed and under a great burden, although conversation with her did not reveal this. She seemed to be satisfied with their economic standing, but she was very hurt by the time and money wasted by her husband on gambling and racing and by the circumstances that caused

them.

Mrs. Park had decided to start a new life in the United States, without parents, and to encourage her husband to become a better worker.

She still feels guilty for leaving his elderly parents alone in Korea. Traditional filial piety demands that children take care of their parents, so she feels that she should live with them and help take care of them.

For the past five years, Mr. Park must have been attacking her for leaving his parents alone.

These are the reasons for their coming to the United States: Mrs. Park wanted Mr. Park to learn to work. They left his parents, now in their seventies, in Korea.

For the last three years, this couple has had many conflicts and much suffering in their home and business, because Mr. Park has blamed his wife for their immigration to America, complaining about working so hard in their hamburger shop. He has also felt guilty for leaving his parents alone in Korea. As their only son, he has felt responsible for them.

I have met with the Parks every week for a year.⁹ We have talked a lot about our Christian life and the Bible.

We read in Gen. 2:24: "Therefore a man leaves his father and mother and cleaves to his wife, and they become one flesh."

⁹Park Interviews, Jan. 9-Dec. 19, 1986.

Mr. Park was married seventeen years ago, all right, but he did not leave his parents, psychologically or spiritually. According to Korean tradition, based on Confucian teaching on filial piety, the primary responsibility in family life is respect and caring for parents. Responsibility to spouse and children is secondary. Generally, Korean people have been influenced by and accustomed to this thought and practice in their family lives.

Both Old and New Testaments teach us to honor and obey parents. This is one of the parts of Christianity welcomed by the older generations.

Eph. 6:1-3 says, "Children, obey your parents in the Lord, for this is right. Honor you father and mother" [this is the first commandment with a promise], "that it may be well with you and that you may live long on the earth."

It should be noted that obedience, here, can be in the Lord. Children in a Christian family soon become conscious of the fact that the obedience asked of them is not based upon arbitrary power, but upon a higher law to which the parents, themselves, are subject.

The basic law for married life is "to leave his/her father and mother and to cleave to his wife/her husband, and they become one flesh," (Gen. 2:24-25) and the new law given by Jesus is that we should "have life, and have it abundantly" or "have life in all its fullness." (John 10:10)

Once a year, Mr. Park visited his parents. His wife

and children have adjusted well to the new environment. All of them except Mr. Park want to live here. Following are some problems in Mr. Park's life:

Filial Piety.

Mr. Park has grown up in a male-dominated family based on Confucianism. As the only son, Mr. Park feels responsible for his parents. The parents own much property in Korea, so they need to live there. Although Mr. Park has lived in America with his family for five years, he cannot forget his parents in Korea. He feels responsible for them, even though he has five married sisters in Korea. His parents depend on him. He often says that he wants to live with his parents in Korea, leaving his wife and three children in America. He should be there to manage their property.

He wants to enjoy the comfortable life without hard work. He wants to enjoy more comfort and less work, which is the way he grew up.

Through the process of counseling, this couple decided to bring his parents here from Korea. They will sell all the property there and come here to live their last days with their son. They will buy and build a larger business.

This couple seems to be completely healed of their problems. My husband and I have prayed for them, especially for Mr. Park, who has had a serious drinking problem which is now cured. He has changed his whole basic attitude and is now diligent, independent, and aggressive. All family mem-

bers work devotedly in our church. They have sold their small business to another member of the church. They are now on a visit to his parents in Korea for the purpose of inviting them to join the rest of the family in America.

Many married couples in the middle years of married life have crises. Most of them do not want to talk to anyone about their marital problems. This makes it extremely difficult to help them, regardless of training or the desire to help.

Mr. Park matured through his continuous efforts and faithful devotion to the task of getting along better in his new life. He no longer blames his wife for their immigration. His personality, naturally, is very pleasant and generous. When friends visit from Korea, he does his best to show them a good time. He spends money, gives them time, and really tries to enjoy the visit. Of late, he is willing to witness to his experiences. Every Sunday, the whole family is present at church services. They are all devoted worshippers. Mrs. Park appreciates her husband's sincerity, faithfulness and positive outlook.

It pleases me greatly to hear of their happy life. They spend leisure time together, they communicate very well, and they plan together for his new business.

The overall goal of marriage crisis counseling and also marriage therapy is to help couples learn how to make their relationship more mutually need-satisfying and therefore more growth-nurturing. To help them accomplish this, certain operational goals should be in the counselor's mind during the process. In short-term marriage

crisis counseling, the counselor seeks to help the couple:

A). Reopen their blocked communication lines and learn more effective communication skills.

B). Interrupt the escalating, self-perpetuating cycle of mutual attack and retaliation, triggered by their severe frustration of mutual need-satisfactions; and become aware of the futility and self-sabotaging consequences of their own behavior, including their efforts to reform each other.

C). Become aware of the strengths and unused assets in themselves and their relationship which they can use to make constructive changes in themselves and their marriage.

D). Identify specific areas where change-growth must occur in each person's own behavior to interrupt their crisis and make their marriage more mutually need-fulfilling.

E). Negotiate and then implement workable and just change plans in which each person takes responsibility for changing her/his side of the interaction between them. This is renegotiation of their marriage covenant. In this process, they will mobilize some latent coping resources, learn new problem-solving skills, and raise the level of mutual satisfaction in the relationship.

F). Experience the reawakening of the energy-for-change in realistic hope.

Marriage crisis counseling and marriage therapy are actually on a continuum. Marriage therapy shares the above goals, but in addition seeks to help couples:

G). Discover, explore, and to some degree, exorcise the subconscious or unconscious roots of conflicted role image and neurotic (exaggerated and conflicted) needs learned primarily from their parents; deal with relationship-diminishing fantasies, fears and rage.

H). Renegotiate and revise major aspects of the marital contract that are unjust and/or unworkable.¹⁰

Mr. and Mrs. Cho are in their forties and have been members of our church for two and a half years. They have

¹⁰Howard Clinebell, Basic Types, pp. 259-260.

devoted themselves to church life, as choir members and in the women's and men's groups. They have lived with their parents (now in their seventies) and twelve-year-old son, in a three-bedroom apartment, for five years. Their parents are also active members of the church.

Although the three-generation family, living in the same house, is common in Korea, it is less common among immigrant families in the United States. In this case, the parents are supporting the Chos by sharing the rent, buying food and taking care of their grandson after school. Both Mr. and Mrs. Cho work all day. Mr. Cho has two older sisters, who are upper middle-class, and a younger brother who has just been married and is still in college.

Mr. Cho has many talents: singing, gardening, cooking, and carpentry. He works as a carpenter, gardener and artist. Mrs. Cho has worked for several years as a secretary in a psychiatric hospital. She is bright and aggressive and is doing well in her job.

For the last several years, the Chos have been in a mid-life crisis. After lengthy counseling, I discovered their problems to be: no deep communication, entirely different characters, no sexual intimacy and different religious convictions.

Mr. Cho has not felt any responsibility for earning a living or for his son's education. He is working but is making very little money. Mrs. Cho seems to be totally res-

possible for their livelihood and her son's education, which she provides eagerly. Mr. Cho does gardening, carpentry, and makes terraces, but he doesn't talk about his income. His wife complains about the income. He is very stout, very quiet, expresses his feelings very little, if at all, and very sincere. Right now, Mrs. Cho feels a little distance between them.

According to his conversation, Mr. Cho spends his time after work reading the Bible, listening to and singing hymns, doesn't joke around with the family and avoids sexual intimacy. He feels that sexuality is sinful. They have fought about his lack of money, lack of affection, irresponsibility and his piety, which separates him from reality.

Mr. Cho has been eager and earnest in prayer. He reads the Bible every night, when he has spare time, after supper. He doesn't communicate with anyone else in the family. He often sleeps alone, downstairs, reading the Bible and praying until very late at night. His wife has been nervous about his sleeping downstairs and about his growing piety.

Mrs. Cho attends church every Sunday, serving in the choir and the women's group. She prays faithfully and often but claims that faith should influence the home. His parents and his wife are blaming Mr. Cho's spiritual life for all the problems. Mr. Cho says that he really enjoys his communication with God, both the prayer and the Bible reading. Unin-

tentionally, he has sometimes slept alone, he confessed. Fortunately, Mr. and Mrs. Cho are very easy to talk with. They talked openly and comfortably with both my husband and me. We talked a lot about the sexual intimacy God gave to human beings as a blessing. I told him that satisfactory sexual intimacy can solve conflicts in marriage. I also advised him to go to bed with his wife, after reading the Bible and praying. I also suggested that he try to have sexual intimacy with his wife, as it is an important part of marriage enrichment. He reported that he felt his wife looked down on him. Her attitude hurt his feelings and his pride, so he didn't want to have an intimate relationship with her.

Later, we invited them to our house. We discussed their problems and advised them to be mutually submissive, mutually respectful, loving and supportive. We pointed out that, alone, we are incomplete. Marriage was given by God as a blessing and a gift for our completeness. As a result of their prayers and efforts at loving support and care, they have more intimacy in their marriage. They also have a more balanced, faithful life together, with deeper communication than before.

I have tried to start a peer group and to involve the Chos in a Couples' Bible Study, choir and a small group. With a variety of group settings in different atmospheres, this couple has shared their experiences, looked at other shared experiences, felt a lot, compared themselves with

others, and are developing an intimate married life. A good marriage is a union of two people who feel fairly adequate in giving and receiving.

I would like to suggest the following techniques of coping with the crises of the middle years:

1. Couples can put emphasis on mutual growth in personality and relationships.
2. Couples can continue to deepen relationships with other couples of various ages.
3. Couples can develop a network of mutually supporting and nurturing relationships.
4. Couples can involve themselves in group activities for developing the spiritual potentialities of the marriage.
5. Couples can be involved in the Couples' Bible Study for Marriage Enrichment, which can become a part of the ongoing program in any congregation.

Chapter 5

The Biblical Basis for Marriage Counseling

The Biblical Consideration of Marriage

Marriage is God's first gift, system and great blessing to human beings. Gen. 1:26-28 says:

Then God said, "And now we will make human beings; they will be like us and resemble us. They will have power over the fish, the birds, and all animals, domestic and wild, large and small." So God created human beings, making them to be like himself. He created them male and female, blessed them, and said, "Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge of the fish, the birds, and all the wild animals."¹

Human Beings Made in God's Image

The message in this part of Genesis is not so much that man resembles God as that a special relationship will exist between God and man, a relationship that places man on earth as partners with God in caring for the earth and one another.

When "human beings" is translated as "man," some males are misled into believing that "men" are given dominion over all creatures. Actually, we are called, not to subordinate others but to be partners with God and one another.²

It is important that man and women were created in

¹Good News Bible, Today's English Version.

²Letty M. Russell, Imitators of God: A Study Book on Ephesians (New York: Board of Global Ministry, United Methodist Church, 1984), p. 2.

the image of God and equal. Marriage is God's first plan, God's precious gift and blessing for human beings.

Christian Perfection

Perfection does not mean that we are free from error but only that we may grow in grace. We are able to be filled with God's Spirit that we no longer commit sin. Our spiritual growth depends on the grace of God through Jesus Christ.³

God's Covenant Faithfulness

God's covenant faithfulness is what binds people to God and one another through an agreement to obey and serve God (Deut. 5:1-3). The covenant is marked by relationships of steadfast love and righteousness. God has chosen the people and is faithful in maintaining the covenant relationship of steadfast love. (Ps. 136).

The elements of God's love are mercy, forgiveness, judgment and correction. Human love needs to show these same qualities. It is the community that is responsible to God and that must grow in unity as it grows in grace.⁴

Marriage Is One Unity.

"It is not good that the man should be alone." That is true in much larger ways than the physical, and the true divine commandment that a man shall cleave to his wife has to

³Ibid., p. 3.

⁴Ibid., p. 4.

do with far more than the flesh.

"Because true marriage is a marriage between a man and a woman who bring their different gifts in equal honor and in equal exercise. Because man and woman are formed equally from the same flesh, they became one flesh."⁵

We associate this with the other two passages in Genesis, which also mention the unity of man and woman.

The first is Genesis 1:27: "So God created man in his own image, in the image of God, God created him; male and female God created them." Here, again, God created man and woman equally in the image of God.

The second is Genesis 5:1-2 which reads, in part. "When God created man, God made him in the likeness of God. God created them male and female, blessed them, and named them 'Mankind'."

To be in the image of God is to be not alone but to be for God and with God as well as for another and with another. When we take this theological insight and put the Genesis passages with it, we can say not simply male-female, but Adam-Eve, husband-wife. Then the marriage becomes the paradigm for human beings in relationship.

Helping One's Spouse in Marriage Is God's Plan (Gen. 2:18)

Then the Lord God said, "It is not good for the man to live alone. I will make a suitable companion to help him."

⁵"The Making of Woman." The Interpreter's Bible, eds. George Buttrick, et al., vol. 1 (Nashville: Abingdon, 1980), p. 500.

God gave us a suitable helper for life, because human beings are very important. Helping each other means accepting the imperfection of the spouse and supporting each other as helping partners. Helping one's spouse means understanding, each for the other, with love and thanksgiving for mutual growth.

Marriage Is God's First System (Mark 10:7-9)

And for this reason a man will leave his father and mother and unite with his wife and the two will become one. So they are no longer two, but one. Man must not separate, then, what God has joined together.

Marriage is not a matter of man's temporary convenience or pleasure, but of God's holy purpose. There is a spiritual as well as a physical union of man and woman. It is this intent which has made marriage a permanent relationship. They are no longer two but one.⁶

It is written that God wants people to have a happy married life, since marriage is God's great blessing. Married life means that the husband and wife should live a happy life together. Married people must not separate, through divorce, because God has joined the couple together.

A Slightly Different Treatment of Marriage Is Found (Hosea 1-3)

The same paradigm is found in Jeremiah, Ezekiel, and Isaiah 40-55, but it is most vivid, extended and particular in Hosea. Hosea married Gomer, a woman who perhaps before

⁶"Marriage and Divorce," The Interpreter's Bible, eds. George A. Buttrick, et al., vol 7 (Nashville: Abingdon, 1980), p. 796.

marriage, but certainly after marriage, was sexually promiscuous.

She was a wandering woman, an unfaithful wife, who chased after every male that came along. She bore Hosea three children. The names of two of them suggest that they may not have been Hosea's, but he took them into his household and raised them as his own.

Gomer ran away, presumably with some other man. Hosea hunted her down, at God's command, and "married her again."

He brought her back home and made her his wife and sought to restore the relationship they once had. It is clear throughout the story that marriage is the paradigm for God's relationship to Israel. God's faithfulness to his people is to be understood in terms of the keeping of marriage vows.

So, a bad marriage, a broken marriage, a fighting-for-survival marriage becomes a paradigm for understanding something about how God is. We learn from Hosea's relationship with Gomer something about the nature, character and purpose of God, who is faithful in the face of unfaithfulness. We learn, also, about his patience in trying to keep the relationship God gave to them.

Marriage Is to Love One Another and Submit to One Another.

Eph. 5:21-33, as interpreted by Letty M. Russell and expressed in Imitation of God, reports that

this passage is like several other passages in Paul's letters about the relationships of husbands and wives to each other, but it is unique in the way it treats those relationships. The changed roles of women in modern society makes it difficult to compare ourselves with women in New Testament times. It can be understood that this is equally difficult for husbands and wives.

It begins, "Wives, be subject to your husbands, as to the Lord." This is not the way modern self-awareness works. "For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior." This may seem all right at the beginning but ends in something rather frightening for the husband, who now has to lead the way for his wife.

This opens up some questionable areas. Is it natural for the husband to be "head"? Perhaps it was in the time of Adam and Eve. Genesis seems to say that the husband's rule has come to pass because of the disobedience of Adam and Eve. Pain in childbirth and the hard knocks involved in earning a living are also results of the broken relationship. No one accepts pain or suffering willingly, any more. No one should starve because of the lack of money. Domination of one person over another is no longer natural in church relationships.

Jesus is explicit: the disciples are to serve. They are not expected to set themselves above the others (Matt. 20: 25-28). Eph. 5:21 also presents the idea that we are to be "subject" to "one another." There is more to deal with in

Ephesians. Many things that are suggested are not natural in the life of the church today. They are not natural in the normal household of the 1980's. Different faiths need to communicate with each other and try to discover what God is saying to us. We want to know, "How can we please the Lord?" (Eph. 5:10).

It is no easier to reach a decision about this when we read other passages of scripture. No matter how sincerely we wish to faithfully follow God's will, this will be limited by our understanding. We have to attempt some sort of interpretation of the messages. There is no single interpretation that will ever tell us what to do. Chapter five seeks to provide some structure for the life of the church - some order for our lives. There is some mention of the manner of love we may have for one another, the manner of service of slaves, relationships between parents and children, and the marriage relationship. There are parallels between these relationships and those between God and man.

There may be some threats to the tranquility when instructions for subjection and subordination are applied. Will the father or husband willingly accept any threat to his position of authority? Christ offered his life for others. Shouldn't all Christians do the same - or at least be willing to do it? Those who are able to follow the admonitions of God will find the Spirit of light and create a community

blessed with life.⁷

I entirely agree with the reactions of Letty M. Russell to the contents of Ephesians. The male-dominated society might accept the idea, "Wives, submit to your husband with respect," but without the added "mutual" submission, there will be problems in getting the egalitarian community to accept it.

The virtue of submission is not popular in modern times.

"All human beings are created free and equal." This is dogma almost throughout the world today. It accounts for the revolutionary movements which are changing our social orderings around the globe. In the Christian fellowship there can be no high or low, as the words are used in our social scene.

The spirit of mutual subjection is the main idea to the whole Christian conception of social relations.

In a truly Christian marriage, throughout Christian history, subjection has been mutual. "Be subject to one another" is the inclusive command to husband and wife in the Christian marriage.

Commenting on Paul's view of the man-woman relationship, Mitton states, "Paul seems to have not quite resolved the conflict between the view of women consistent with his new Christian insights and the view which he inherited from

⁷Russell, Imitators, pp. 92-93.

his Jewish past."⁸ However, Mitton concludes that Paul's new Christian insights prevail over his old Jewish traditions when he writes: "I can understand Paul's situation about the Jewish tradition, because Korea has also been male-dominated society traditionally for a long time, enforcing the absolute woman's submission to man."⁹

"In Christ there is neither male nor female" (Gal. 3:28). He recognizes the change in marriage by which husband and wife have the same claims upon each other (I Cor. 7:4), and husband and wife are equally interdependent upon one another (I Cor. 11:11). Apparently, Paul's statement, "Be subject to one another out of reverence for Christ" (Eph. 5:21), is recommending a principle of mutual respect and consideration in Christian marriage.

Any philosophy that considers the husband as the head of the family and the wife as subordinate to him will prevent true intimacy in marriage. This kind of intimacy will happen where there is no competition for leadership, but cooperation between both partners who are honestly trying to promote the good of the family and each other.¹⁰

There are still those people who feel that marriage partners are not equal. Even the marriage vows put more

⁸C. Leslie Mitton, Commentary on Ephesians (Greenwood: Attic Press, 1976), p. 197.

⁹Ibid., p. 197.

¹⁰Charlotte Clinebell, Meet Me in the Middle (New York: Harper & Row, 1973), p. 56.

thought of obedience upon the wife. More and more couples seem to be jumping on the band-wagon of equality in marriage. and it seems, now, that eventually it will be the accepted style of married life. As Charlotte Clinebell remarks:

Definitions of femininity and masculinity are changing. We are moving toward the time when distinguishing the sexes on the basis of what we do, how we feel, and how we look will have little importance. Women are beginning to value themselves more and to insist on being valued equally by men and by society.¹¹

A husband who loves his wife loves himself. It is not possible to love someone else completely if one does not have a reasonable amount of self-respect. The two go together. The love shared by the couple is intertwined and inseparable. Paul quotes Genesis 2: "For this reason a man shall leave his father and his mother and be joined to his wife, and the two shall become one."

Paul comments, "This is a great mystery, and I take it to mean Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband." Marriage is not a one-faceted relationship; neither is the relationship between Christ and the church. Church members love and obey Christ as both marriage partners love and obey each other. Christians love each other. There is some element of intimacy in every human relationship, but the most intimate and satisfying is the interrelationship between husband and wife.

¹¹Ibid., p. 31.

In the image of God we have God's intention for all human beings. His intention is that we dissolve isolation and unite ourselves - create togetherness. This is love.

At the time of Paul's writings, the concept of the place of women was quite different from what it is today. Whereas he was setting down models for all husbands and wives to follow, for all relationships between man and the church, we must depend on some interpretation if they are to be as meaningful to us as they were in Paul's time.

Biblical Evidence About Divorce

The increasing divorce rate reminds us that prevention is better than cure. Scripture recommends resistance against divorce in Matt. 19:3-9; Mark 10:11-12; Deut. 24:1; and Mal. 2:15-16. Jesus made it quite clear that he regarded Deut. 24:1 as being laid down for a definite situation and being in no sense permanently binding. For his authority, he went right back to the creation story and quoted Gen. 1:27 and 2:24.

It was his view that in the very nature of things, marriage was a permanency which insolubly united two people in such a way that the bond could never be broken by any human laws and regulations.

It was his belief that in the very constitution of the universe marriage is meant to be an absolutely permanent unity, and no Mosaic regulation dealing with a temporary situation could alter that.

In Mark 10:11-12, Jesus' prohibition of divorce and remarriage is absolute.

In Matt. 19:3-9, he is shown as absolutely forbidding remarriage, but as permitting divorce on one ground - adultery.

Almost certainly the Matthew version is correct, and it is indeed implied in Mark. It was according to Jewish law that adultery did, in fact, compulsorily dissolve any marriage. The truth is that infidelity does, in fact, dissolve the bond of marriage. Once adultery has been committed, the unity is, in any case, destroyed, and divorce merely attests the fact. The real essence of the passage is that Jesus insisted that the loose sexual morality of his day must be mended. Those who sought marriage only for pleasure must be reminded that marriage is also for responsibility.¹²

Malachi's word, "I hate divorce" (Mal. 2:16a) notwithstanding, divorce was permitted by the Old Testament (Deut. 24:1), without stigma or litigation, if the husband believed that his wife had "some uncleanness in her." The rabbinic interpretation believed that "uncleanness" could denote evidence of adultery, childlessness (Mal. 2:15), or even an inability to cook well. Jesus' thinking on the subject was quite different. He wanted no divorce except for adultery.

¹²William Barclay, The Gospel of Mark, rev. ed. (Philadelphia: Westminster, 1975), p. 240.

With regard to the remarriage of divorced persons, Matthew's later version seems to show a softening of Jesus' tough stance in Mark, to allow for extenuating circumstances in adultery. Paul, while simply repeating what must have been regarded as an authentic and basic teaching of Jesus, adds another extenuating circumstance: "If one is married to an unbeliever who demands a divorce, then one may remarry" (I Cor. 7:15).

Jesus felt that divorce and remarriage was contrary to God's plan for creation. The early church, however, permitted a few exceptions, perhaps because they wished to treat specific situations as humanely as possible.

Jesus' opinions concerning divorce seem to be based on his perception of God's original intention in creation. The legal aspects of divorce do not seem consistent with modern Biblical interpretation or morality. Divorce rates are increasing all over the world. Prevention of divorce is the intention of the author. She plans to work through marriage enrichment programs, because remarriage for women is extremely unlikely in the Korean Immigrant community, where her ministry will be. There are twice as many men as women, so marriage, for men, is much more likely.

The Purpose of Christian Marriage

Marriage has been given to humans as a commitment, one to one, to share happiness and intimacy and to fulfill God's plan for creation. "Intimacy in marriage can bring

shared ecstasy, mutual satisfaction, well-being, joy, serenity, and peace. Intimacy is closeness and unity. It presupposes warmth, kindness and love, those positive attributes for which mankind has sought throughout the ages. These characteristics have fortified man in his search for health, for growth, for life, for immortality, for a Divine Being. They are understood and realized by a man and a woman in the fleeting but forever lasting moments when a wanted child is created in the ecstasy of loving union."¹³

Marriage has four purposes: union, fellowship, procreation, and nurture. Each one is very important.

Union

One purpose is union. Two people, when they marry, become one but do not give up their individuality. Their union strengthens their independence. Male and female become one. Jesus referred to the creation of mankind (Gen. 2:24) when he said, "The two shall become one" (Matt. 19:5). This does not mean two bodies merge into one. It means more the potential for growth and life is expanded and functions in a unified way. Union is a mystery. It begins slowly and without conviction, but becomes positive during sexual intercourse and involves the whole person of each partner, including their physical, mental and spiritual beings.

¹³ Howard J. Clinebell and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper & Row, 1970), p. ix.

Fellowship

Another purpose of marriage is the re-creative function of fellowship.¹⁴ In the Genesis account of creation, "The Lord God said, 'It is not good that man should be alone'" (Gen. 2:18). Overcoming the obstacle of being alone was felt, by God, to be necessary to man. Marriage ends aloneness and offers the means for fulfilling needs for completeness intimacy and community.

Bave Håring says, "Marriage is essentially a community of fellowship of love. In the natural order of creation nothing manifests the love of God so clearly and impressively as married love."¹⁵

Procreation

A third purpose of marriage is procreation "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it....'" (Gen. 2:28)

God intends for married couples to bear children, not just as their wishes may dictate, but, as nearly as possible, according to the will of God for them. They should carefully consider their physical, emotional, economic and social status and any other factors that would have any effect on

¹⁴"The Making of Women." The Interpreter's Bible, eds. George A. Buttrick, et al., vol. 1 (Nashville: Abingdon, 1980), p. 500.

¹⁵Bave Håring, "Community of Love," in The Meaning of Christian Marriage. (Dublin: Dominican, 1965), p. 62.

their decisions.

Nurture

Nurture is the protection, care and education of those left within one's care. Parents must be responsible for their children. Martin Luther considered the procreation and training of children to be the chief end of marriage. It is the responsibility of parents to provide the best means of fulfilling the highest potential of each child. The community takes part in this by not permitting parents to neglect their children or deny them the benefits of the community.

Christians need to add spiritual sustenance to the list of other benefits that parents must provide for their children.

The Factors for a Creative Christian Marriage

In the modern world, young people want to choose their own spouse without their parents' interference. This attitude permits young people to take responsibility for their creative and successful marriage. Careful choice of mates and sincere effort in making a happy home can make marriage happy and creative - a successful marriage.

The following are elements of a happy marriage:

Intimacy

What is an intimate relationship? What can make marriage happy? An intimate relationship between husband and wife can do a lot to facilitate a happy life. Intimacy .

is not one mode of behavior. It has as many definitions as there are married couples. The requirement is that it must be satisfying.¹⁶

Gibson Winter declares, "Marriage is intended to be an intimate relationship. This is the one opportunity for sharing one's whole life with another person."¹⁷

Marriage is between two ordinary people who have involved themselves in the most intimate of human relationships.

"Being the most intimate of relationships makes marriage also the most difficult and the most rewarding. It is the best opportunity adults have to diminish loneliness, satisfy longings, and involve themselves in fulfilling the desires of the other as a part of their own desires."¹⁸ There are no opportunities, outside the family, for such fulfillment. The importance of achieving an intimate marriage is further increased by the power of the partner in monogamous relationships.

As Winter says: "Intimacy is the crucial need in marriage today. It is, consequently, the focus of marital difficulty."¹⁹ "For this reason a man will leave his father and mother and unite with his wife, and the two will become

¹⁶ Clinebell and Clinebell, p. 1.

¹⁷ Gibson Winter, Love and Conflict (Garden City, NY: Doubleday, 1958), p. 71.

¹⁸ Clinebell and Clinebell, pp. 18-19.

¹⁹ Winter, pp. 69-70.

one." (Matt. 19:5). Making marriage happy is to bring a couple close together in a relationship-in-depth that makes the creative sharing of life possible. A creative marriage is close and intimate without being exclusive and possessive.

In an intimate marriage, both husband and wife will respect the developing personality of the other. "In that most intimate of friendships called marriage, the opportunities and demands for a relationship of depth are pervasive. Intimacy is an art with as many expressions as there are artists to express it. It is often expressed in the sharing of thoughts and ideas and feelings. Intimacy grows as couples dare to risk greater openness. As each partner becomes more honest with himself and more aware of his own faults and his own need to blame the other for their conflict, the wall between them begins to come down, block by block. Each of us feels the need to hide at times, behind a mask of self-sufficiency or self-justification, particularly when conflict threatens or self-esteem is weak.²⁰

There are so many dimensions of intimacy that it is necessary for each couple to find the facets which are most pleasing and rewarding to them. With careful thought, each couple can achieve levels of intimacy that they don't even suspect. Following are some of the opportunities for marital intimacy, as outlined by Charlotte and Howard Clinebell.

²⁰Clinebell and Clinebell, p. 24-25.

Sexual intimacy. Sexual intimacy is, for many couples, the only intimacy available to them. They need to realize that real intimacy involves all of the aspects that they are aware of - the touching of sexual organs, the sensual arousal of both partners, and goes beyond that to a carefree self-expression and self-abandonment in sexual union.

Emotional Intimacy. Emotional intimacy involves first an emotional sensitiveness in which each partner knows what the other is thinking and feeling with no audible expression of these thoughts and feelings. It is the foundation of all other intimacy, for it is the emotional attraction that makes all other personal relationships possible.

Intellectual Intimacy. This is the coming together of like minds. Learning experiences are included in this area, as well as any other mind-stimulating adventure that causes two minds to find a point of contact and respect.²¹

Aesthetic Intimacy. This is at the depth of sharing experiences of beauty. One couple may deeply enjoy a symphony or beautiful painting, perhaps a sunrise. It's the old saying: whatever turns you on!²²

Creative Intimacy. Sharing in the act of creation is at the heart of this. This can be something beautiful - a child, a musical composition, one's own Christmas card, or each partner helping the other to fulfill his full potential.

²¹ Ibid., p. 29.

²² Ibid., pp. 29-30.

Recreational Intimacy. Early in marriage, this may be only sexual intimacy, the best recreation known to a couple at this time. Recreational intimacy is necessary to the proper development of mutuality and growth.

Work Intimacy. Work intimacy happens only when a couple begins to join forces to get a job done. This can be any and all of the small and large tasks involved in day-by-day shared joys and duties. Just working together has a good effect on a marriage. When projects are successful, there is an extra warmth which makes it all worth while.

Crisis Intimacy. This comes from enduring the major crises of married life. There are major tragedies that must be endured. Some will be won, some will be lost, but both add to the closeness of a couple and their feeling of unity in the face of trouble.

Commitment Intimacy. This forms a great bond of love and strength. When a couple is really committed to work on a common cause, they can dedicate their combined energies to its solution and find their combined strength to have grown immeasurably in the process.

Spiritual Intimacy. The most intimate part of the human personality is its spiritual context. The devotion of the spirit is at the heart of life, itself, and becomes the baseline for all deeply felt concerns.²³ Both members of the partnership will strive to strengthen convictions and build

²³ Ibid., p. 31.

on devotion until each spirit is equally committed and aware of the commitment of the other.²⁴ At the end will be deep understanding, unconditional support, and a really intimate relationship.

Adjustment is Primarily Important

Many couples do not realize that they must adjust to married life and to each other as a preparation for coping with all the crises that will confront them. Adjustment is absolutely essential if the couple is ever to present a united front. Two people groping, each alone, will never reach their goal as they will if they are emotionally and spiritually "together." If couples do not adjust early in their marriage, they tend to grow farther apart, until their marriage is so weakened that it is in danger of falling apart.

Dealing Constructively with Conflicts

As any marriage consists of two people, there are two minds. These do not always agree, and when they don't, there is likely to be some sort of conflict. Conflicts may be used as solved problems to make the marriage stronger. This means that the conflict must be recognized, faced and worked through before it is abandoned. Sometimes counseling is needed to really straighten out some deep-seated conflict when other kinds of communication just don't work. No con-

²⁴J. K. Morris, Premarital Counseling (Englewood Cliffs: Prentice-Hall, 1960), p. 4.

flict will be settled unless both partners really try to communicate and understand. Then some mutual adjustment can come to the forefront, and some constructive resolution can be made. It takes courage to try to solve problems. Hudson has said, "The courage to risk failure, to be wrong, to make mistakes is an inherent part of creativity and spontaneity."²⁵

Meaning of Equality

Equality does not mean that both partners are identical. It means that their thoughts and feelings, though different, are equally important. Each partner has responsibilities, one of which is recognizing the contributions of the other in the success of the marriage. Though their roles are not the same, each partner will have independence and responsibility at the same level. Particularly in the Korean Immigrant community, it is sometimes difficult for a couple to maintain equal responsibility for their success or failure.

In a creative marriage, both husband and wife are trying to share their experiences, duties, gifts, and responsibilities. Working together, they can bring about the necessary changes.

In the cases of many immigrant Korean couples, it is very hard to understand that the household duties must be shared equally. Traditionally, household tasks have been the woman's job. Since they immigrated to the United States,

²⁵Hudson, p. 37.

many husbands have begun to have their consciousness raised about the changed roles between husband and wife. Their efforts at role changes have been creative, as they attempt to make marriage a partnership. They are discovering that a partnership based on equality can make marriage happy, healthy, and creative.

A good marriage is a union of two people who feel reasonably adequate in giving and receiving. Dr. Paul Tournier, the Swiss psychiatrist, applies this face-to-face relationship to marriages: "That is what marriage means: helping one another to reach the full status of being persons, responsible and autonomous beings who do not run away from life."²⁶

Mutuality and consideration involve a democratic and equal process. Neither one should dominate. In general, in the Korean community, people think that the husband should dominate. Domination demands the demonstration of authority by one and submission by the other one. There is no equality, no cooperation, no sharing of ideas and desires, no communication, and no mutual decision making.

In this relationship, no one can imagine an intimate relationship with caring and support, but in a creative marriage, the spouse can be a partner, not master or slave, with no superiority or inferiority. There is only mutual respect

²⁶Paul Tournier, The Meaning of Persons (New York: Harper & Row, 1957), p. 146.

and trust. Each partner in a creative marriage must be free to live a creative and satisfying life. In Charlotte Clinebell's words:

It is my conviction that what is called for now is "liberated marriage," a relationship in which two people who like each other, who love each other, who are able to have fun together.

They must be able to accept each other's individuality and separateness, to rejoice in the other's achievements as well as in their own, to care for each other, to meet each other's needs as one way of meeting their own, to enjoy sex both deeply and playfully, to enjoy being and becoming human together.²⁷

According to the Christian point of view, a creative marriage is one in which "all those involved have maximum opportunity, through mutual need-satisfaction, to grow toward the fulfillment of their God-intended potentialities as persons."²⁸

As for the inclusive definition of Christian marriage, "Marriage is the binding of two people, mentally, physically, socially, and spiritually. A marriage of two people who are intellectually compatible, but whose personalities clash will experience difficulty. A spiritual union in which there is no physical attraction is unrealistic and incomplete."²⁹ In their Christian married life, they apply their Christian beliefs to their daily life. From the theological point of

²⁷Charlotte Clinebell, Meet Me in the Middle, p. 50.

²⁸Howard Clinebell, Basic Types, p. 97.

²⁹James R. Hine, Grounds for Marriage (Danville, IL: Interstate, 1967), p. 39.

view, married life is a spiritual relationship.

Participation in the life of a church, and in the century-spanning heritage of a couple's religious tradition, often stimulates and nurtures the development of spiritual intimacy.³⁰ Christian marriage is a commitment, not a contract. Through the wedding ceremony, the commitment can be made by the Holy Spirit. In a Christian marriage, commitment means unconditional devotion, not egocentric. Commitment gives a new depth and strength to the marriage. The sharing commitment of love in Christian marriage is to love one another with all one's heart, soul, and strength.

Trust, in Erik Erikson's view, is a final component of interpersonal competence. He says:

Trust which provides a basis for interpersonal competence is the most fundamental component of personality development. Unless one has a certain degree of trust in another, one would not be out going or open to a relationship."³¹

The Nature of Marriage Enrichment

The goal of marriage enrichment is to improve a good marriage, one in which there is much mutual concern and support and in which growth is continuing toward fulfillment of potentialities.

The marriage enrichment issue is one of the significant things in our modern society. This involves three

³⁰Clinebell and Clinebell, p. 32.

³¹Erik H. Erikson, Childhood and Society (New York: Norton, 1950), pp. 249-250.

concepts: first, prevention is better than cure; second, the married couples can do a great deal to promote healthy growth in each other; third, the changes in behavior, attitude and in relationships are much more likely to occur through experiencing, with each other."³²

Marriage enrichment does not attempt psychic healing but is primarily concerned with enhancing the marriage relationship.

Empowerment of the Deepest Intimacy

First of all, in order to achieve the deepest intimacy, the couple must fully feel their absolute equality in this relationship. Only in this way can each individual be free to use full intelligence, creativity and productive energies.³³ Commitment is based on full understanding of rights, privileges, desires and obligations. Married couples need this understanding if their sexual enjoyment is to reach its best.

Consciousness-Raising for a Liberated and Liberating Marriage

Marriage enrichment should include whatever elements are necessary to make each partner aware of the necessity of understanding the other and to make both partners equal in every possible way. Any inequality may become the cause of anger, which leads to conflict, which leads to unhappiness. Marriage enrichment should be able to show up the inequalities and enable couples to banish them and continue to a more

³²Howard J. Clinebell, Basic Types, p. 244.

³³Clinebell and Clinebell, p. 191.

enjoyable and enlightened relationship.³⁴

The characteristics of a liberated and liberating marriage are:

Responsiveness to meeting each other's needs; open and caring communication; closeness and respect for individual privacy needs; autonomy and interdependence; genuine fairness and equality; commitment to each other's growth; continued change and growth through the years; the ability to use conflict to deepen intimacy and resolve differences by negotiation; deepening sexual pleasure integrated with love; increasing intimacy in the areas of meaning and faith; strengthening of the marriage identity; positive fidelity.³⁵

Nurturing to Develop Potentialities for Growth

Marriage enrichment is a tool for helping couples to solve problems involved with their mutual relationship, growth, communication, conflicts, and, at the same time, deepen and strengthen their love for each other. It should reveal to them unknown and unused levels of love and appreciation.

Marriage enrichment programs should be designed to help couples make reasonably self-functioning relationships even more mutually fulfilling. Such programs focus mainly on helping them identify and develop their unused strengths; enhance their communication, sexual relationships, spiritual intimacy; establish their own growth goals, and then implement workable plans for moving toward those goals.³⁶

Guidelines for Enriching Relationships

Suggested plans for enrichment of relationships follow:

³⁴ Howard Clinebell, Basic Types, p. 248.

³⁵ Ibid., p. 249.

³⁶ Ibid., p. 250.

- (1) Set aside regular times to communicate about real matters.
- (2) Recognize and affirm the strengths and assets in each other.
- (3) Keep the wall of unresolved anger, hurt, and resentment from growing between you by discussing disagreements, negotiating fair compromises, resolving conflicts, and revising your basic covenant regularly to keep it fair, current, and just.
- (4) Provide equal opportunities for each person to discover and develop her/his unused strengths and possibilities.
- (5) Enrich your inner life, spiritually and intellectually, by reading and by the spiritual disciplines you enjoy.
- (6) Increase your self-nurture and your autonomy to give you healthy spaces in your togetherness.
- (7) Develop an intentional growth plan for your relationship.³⁷

My Application of Marriage Enrichment Couples' Bible Study

Through the twenty-six sessions of Bible study focused on marriage enrichment, the members learned a lot about Christian marriage, based on the scriptures. For each session, the content and resources used were typed in Korean so that each member of the group could have a copy to take home and study.

I dealt with self-awareness for consciousness-raising, the Biblical basis for marriage and married life, communication, conflicts (anger, disagreement, resentment), sexuality, mutual support, mutual respect, mutual love and intimacy.

³⁷ Ibid., p. 251.

Immediately following Christmas, last year, the group held a weekend retreat for one night and two days, as a conclusion of the one-year-study. They had a really nice, quality time together, sleeping, eating, laughing, singing, sharing, writing love letters, and studying together as one family.

My husband, Joon-Young Lee, and I were their instructors. I was moved by their sharing experiences concerning their intimacy and growth.

This group decided to meet and study together, continuously, once a month. They shared their changed married life with cultivated consciousness and cooperative intimacy. I was very glad to see that all of them matured spiritually, emotionally, intellectually, with good relationships. I am planning to start new groups that will meet twice a month for marriage enrichment and Bible study.

Whenever I am invited to other congregations as a special instructor, I would like to apply and introduce this idea of marriage enrichment combined with Bible study.

Consciousness-Raising for Married Couples from the Viewpoint of Feminist Therapy

The Task of Feminist Therapy

Feminist therapy is designed to assist women in finding and realizing their full potential. Women are encouraged to develop inner powers. It is pointed out that women are only one minority group and that their problems are not

unique; when dealing with the problems of women, it is important to deal with those of other minority groups at the same time. Consciousness-raising should make women aware of their past experiences and develop special powers based on basic capabilities.³⁸

The potentialities developed by men are only a small part of total capabilities. Women seem to develop the feeling areas of potentiality better than men do. The women, then, do a better job with such things as nurturing. Both sexes need to recognize the cooperative and creative nature of healthy human relationships and assume equal responsibilities for the emotional aspects in relationships.

Feminist therapies are one type of radical therapy. The common motif in all the radical therapies is the conviction that personal growth and social change are inextricably interdependent. This motif must be one dimension of any therapy that seeks to maximize human growth.³⁹

Both women and men need to develop the strengths and capabilities that are more natural to the opposite sex. Only in this way will all people become well-rounded individuals capable of fulfilling their full potential.⁴⁰

Under the influence of the consciousness system in the male-dominated culture, most Korean women became submissive without any assertiveness, dependent and passive without any

³⁸ Howard J. Clinebell, Contemporary Growth Therapies (Nashville: Abingdon, 1981), pp. 237-241.

³⁹ Ibid., pp. 241-245.

⁴⁰ Ibid., p. 242.

development of their own potentialities; and inferior, although God created men and women equal. The Korean traditional societal context and systems have resisted women's growth or development of potentialities, because the cultural background is male-dominated. What has made women so weak, inferior and submissive, including Korean women?

The Background of Korean Women in Korean Culture

There is a well-known Korean proverb which says: "When the hen talks back, the entire household falls into doom!" It is nonsense, of course, but the fact is, it is a serious expression which tells about the image of women and the consequent social structure in Korea. Here, the hen signifies the wife, the woman, or the female in the family. It means that, like a female cock, woman is supposed to be silent, mute, submissive, and subservient in order to maintain the peace in her household. Only the cock, in other words, the husband, the man, or the male in the family is supposed to have the authority to cry out or to say "Cock-a-doodle-doo!" - whatever that means.

The traditional family in Korea holds women in low esteem and treats them as slaves, in many ways. As one of the educated Korean women of today, I feel privileged and obligated to the great labors of the missionaries who came to Korea in 1884 and have labored there ever since. I believe it was a miracle worked out through the Holy Spirit that just less than a century ago, those pioneer Christian missionaries

were able to open a school for girls. They educated girls despite the hardness of the so-called Hermit Kingdom's inhabitants, who firmly believed that it is far better to educate the cows in the field than to educate girls.

I was born into a Christian home. My parents were devout Christians. I was educated in Christian schools which were founded by American missionaries.

Christianity was a revolutionary thing. It has enhanced the position of women in Korea. Christ came and liberated Korean women from sin and discrimination. Christianity helped to raise the status of women and promoted monogamy.

However, Christianity was not the final solution. It did not bring Utopia to women. They were still second-class citizens. Men were given priorities in the job market, while the lower positions and lower salaries went to the women, regardless of the quality of the work or educational background.

Nowadays, as a result of the efforts of Korean women, a woman's status and consciousness about human equality are moving toward a better future, economically, politically, and socially. Through my activities in schools and the YWCA, I have tried to change our whole society's misunderstanding about the inferior position of women by using consciousness-raising education.

Korean churches are growing fast, not only in Korea, but also in the United States. The membership of the Korean

church is 75% women, and nearly all of the activities are being carried on by women. There are about twenty female ministers in Korea; not one of them is a senior pastor. Most of these women are working in Christian schools or institutions. As a woman minister in the United States, I feel a great responsibility to do what I can to elevate the position of women in the ministry.

The Process and Methods of Feminist Therapies

The basic issue in the women's movement, as in all liberation movements, is growth. In Korea, we need humanization for women. Many educated women are trying to raise the consciousness of women and about women, "Feminist therapists use a wide variety of methods, depending on their therapeutic training, style, and preference. The central and unique methodology of feminist therapies is the use of consciousness-raising in both individual and group therapy."⁴¹

Consciousness-Raising Group Therapy. Effective consciousness-raising (CR) groups use processes that help to restore self-esteem, power, and competency, and plans that help people to become aware of the role of oppression in their problems so that they may join in efforts to effect social change.⁴²

As the experience of countless women demonstrates, an effective CR group can be very therapeutic. CR groups illustrate the remarkable healing-growing power of lay,

⁴¹ Howard Clinebell, Contemporary, p. 252.

⁴² Ibid., p. 253.

self-help groups that are flourishing in many places.

In the group the energy and powerful mutuality of women can be experienced. In such a reality-oriented community of mutual caring, women can grapple together with inner and relational problems and potentials, and with the impact of the wider society on their lives. CR groups can help women integrate the experience of therapy with their total lives; it can reduce the isolation from other women (in middle-class society) and the hurt of being "helped" by powerful authority figures, usually male.

Feminist consciousness-raising will enrich a woman's personal life with sisterhood, support from other women, intellectual and emotional stimulation; but its most important contribution will be to show her how to work to free herself and other women through feminist understanding and action. Real CR is inevitably tremendously exciting and genuinely liberating. It is worth all the effort it takes.⁴³

Four Stages in the Group Process.

Opening Up. Each member tells personal experiences as a woman in a nonjudgmental atmosphere of support and acceptance of feelings as the group closeness and mutual trust develop rapidly.

Sharing. Through deeper expression of feelings, needs, and experiences, the individuals discover that many of their problems are shared by other women: this leads to the awareness that their problems root in society's problems more than in their individual inadequacies. The sense of group cohesion grows stronger with this awareness.

Analyzing. The group reaches beyond personal experiences and focuses on the devalued position of women in society. This leads to new objective understandings which are integrated with the member's personal experiences as women.

Abstracting. The group members evolve a new vision of their potentials as women, and the group begins to see itself as a means for changing social institutions so that the potentials of women can be realized more fully.⁴⁴

⁴³Ibid., p. 254.

⁴⁴Ibid., p. 255.

My Applications to My Study Group in Fullerton. The book, Counseling for Liberation, by Charlotte Holt Clinebell, gave me some ideas for use with my counseling group which meets in the Fullerton area in Orange County, California. Upper middle class Korean people live there. Most of the housewives are well educated, stable and very interested in their children's education. Mostly, they are in their thirties and forties, staying at home to take care of their children. In the daytime, when the children are at school and husbands at work, they have plenty of time. They feel lonely, bored, have idle minds, and feel as though they are locked in a box. They need good relationships with their neighbors, a meaningful way to spend their time, development of their potentialities, mobilization of their energy and talents into productive pursuits, enrichment of their married life, and nurturing their children.

Through consciousness-raising on the basis of Bible study, I think they can decrease their burdens, loneliness and mental vacuum, tension and stress, and boredom in their life and renew their strength.

Through Bible study and discussion of issues in the group, their potential energy can be found, their thoughts and leadership abilities can be channeled into productive pursuits, they can nurture their children, according to God's will, and enrich their married life with happiness and power. They will be able to serve in their homes, church, and the

community with fresh zeal and renewed enthusiasm.

The CR group is a unique blend of awareness-raising, strengthening self-esteem, and social action - a new methodology in the field of counseling and therapy. In Korea it is hard to begin a CR group, because many Korean women, as well as men, don't want to raise their consciousness or change traditional customs and habits of submission.

I must use any extreme method at my disposal to raise the consciousness of Korean women and liberate them from oppression, dependence, submission and inferiority. This is the reason for my Bible study group for women.

The Proper Methods of Feminist Therapy for Korean women.

The book, Getting Clear: Body Work for Women, by Anne Kent Rush, gives a description of what she calls "body work." I have worked with the book for a few years and now have discovered some good therapy for Korean women, including "body work."

Singing Therapy. Most Korean people love music very much and sing very well. Singing hymns, gospel songs, and folk songs eases their minds and their problems become less pressing. Singing seems to be good therapy, especially for Korean women. Most of them endure and swallow pain and suffering without speaking out.

Body Therapy. I experienced physical and mental self-awareness through my own body therapy, when I began to feel flabby, numb, and tired.

Centering, Breathing Therapy. When I feel angry,

nervous, and uncomfortable, I breathe deeply and spread breathing strongly. After deep breathing, I always feel good. This deep breathing is very helpful for anxiety, nervousness, and agitation.

Neck Massage. Under a great deal of stress and tension, with the pain that results from this, we use neck massage. This can release tension and ease pain rather miraculously.

Tiptoe Massage. When we have pain on the knee or the legs, I experience disappearance of the pain when I rub each tiptoe with my fingers.

Back Bone Massage. When we have an attack of lumbago, I massage each back bone, from top to bottom, and the pain disappears.

Hand Massage on the Belly. For a stomach-ache, I press my abdomen with my fingers or the palm of my hand. After hand massage, the pain often goes away. When I feel the discomfort of dyspepsia, I always massage the muscle between the thumb and the index finger, or press the finger-tips in turn, continuously, because this nervous system is related directly to the stomach. After ten minutes of massage, I have experienced a good feeling and good digestion.

Praying Therapy

We usually pray in silence and meditation with closed eyes. In case of revival worship, we often pray with loud voices at the same time as a collective prayer. Praying aloud is good therapy for Korean women, rather than silent medita-

tion, because most of them keep silent, on so many occasions, instead of expressing their feelings, at all.

Therapy with Washing and Beating Clothes

The fall season reminds me of the rhythmical sound of beating cloth, especially silk cloth, on the refined fulling-block with two wooden fulling clubs, in order to make it more beautiful and bright. When I was a child, all the ancient Korean women used to beat a little wet cloth on the fulling-block in the evening. I think all the anxiety, frustration, stress and tension can be released while beating the cloth.

In preparation for winter, they would wash all the clothes and sheets and beat them on the fulling-block to dry them without ironing and to make them more beautiful. With the electric iron and washing machine, this method of cleaning and drying has disappeared. When women feel stress and anxiety, I would like to urge them to wash some clothes and beat something on the stone with a wooden bat.

Playing Games with Husband and Others

I feel that games: bowling, ping-pong, tennis, and golf, are good therapy that may replace the beating of the clothes mentioned above. It would be extra helpful if these games could become a hobby that husband and wife can enjoy.

Creative Activity Therapy

Since creativity is given to everyone, it is a responsibility to develop the talents one has. Particularly, for feminist therapy, I believe that making something creative is

the best therapy. Since the women in my therapy group miss their homes, their culture and customs, I am planning to let them make traditional Korean dolls, embroidery, ceramics, brush painting, oriental pictures, Korean costumes, all focusing on traditional Korean culture. They are all sure that it will be healing for them to work on all of these creative projects.

Dancing Therapy

People traditionally like to sing and dance. Korean dances are more rhythmical than any other folk dance. One of the oldest traditions is dancing, alone or in a group. For the therapy group, I would like to plan group dancing, such as the mask dance and women's dance, "Kang-gang-swolee" and others.

Four Weekly Two-Hour Sessions

Group sessions usually begin with a CR type go-around in which each woman has a chance to share her situation and needs. Sessions may focus on topics such as developing potentialities, enjoying one's sexuality, career dreams and changes, issues about children's education, human relationships with women and men and women's spirituality.

A part of each session is spent in a structured CR-growth experience, such as assertiveness training, body awareness at work and guided fantasies. Group members often take between-session assignments such as journal writing or drawing a self-portrait. The last session is a four-hour

mini-marathon, ending with a joyful celebration of the growth that group members have experienced.⁴⁵

1st weekend

1. Introduction (20 min.)

Each couple introduces the spouse to the members. This is for opening-up session.

2. Sing-along (10 min.)

Singing together makes joy and softness for the atmosphere of the group. My focus is on folk songs and gospel songs.

3. Sharing (40 min.)

Members sharing dreams, potentialities, marital intimacy, sexuality, human relationships, children's education, and spirituality. Through the life journey, they can share their experiences frankly and in turn.

4. Analyzing (20 min.)

Analyzing the shared experiences with each other is helpful for self-awareness.

2nd weekend

1. Sing-along (10 min.)

2. I M M (40 min.)

First of all, I ask them to write on a card all the things they can appreciate in their spouse. "I appreciate in you ..

After writing about the strengths of the spouse, sharing is very important, because telling the person all the things you really like reminds them of intimacy.

In the second step, completing the sentence, "I need from you . . . is one way to improve marriage. For example, "I need for you to touch me more." To achieve the goal of

⁴⁵Charlotte Ellen Clinebell, Counseling for Liberation (Philadelphia: Fortress, 1976), p. 256.

marriage growth, practicing the skills of making a clear, workable change plan is very important. The next step is to write and share "I want you to do...."

3. Marital Intimacy (30 min.)

Write a loving poem, journal or essay for the spouse; then share them with each other. Read and listen to beautiful musical works makes them closer.

4. Intimate Sexuality (30 min.)

Lecture or movie

5. Sing-along (5 min.)

6. Comment and Sharing the Problems (10 min.)

7. Closing songs (5 min.)

3rd weekend

1. Sing-along (10 min.)

2. Sharing Experiences about Childhood (40 min.)
(a) the happiest moment (b) the worst experience

3. Lecture about children's education (30 min.)

4. Discussion about the ideal children's education (20 m)

5. Open discussion about problems in education. (20 min)

6. Closing songs (5 min.)

4th weekend

1. Sing-along (10 min.)

2. What is human relationship? Lecture (30 min.)

3. Sharing experiences about relationships (30 min.)
between relatives, parents, children and friends
of the couple.

4. Recreation for fellowship (20 min.)

5. Is Christian faith necessary (25 min.)
for good human relationships?
How do we solve this?

6. Closing songs (5 min.)

CONCLUSION

The goal of feminist therapy is to help women develop self-awareness, to develop their potentialities, and to raise their own consciousness for liberation from sexism and oppression. In the Korean immigrant community, there has been resistance to these ideas because so many people, both men and women, still remember and adhere to the traditional Confucian hierarchical system, under which women were little more than slaves.

It is sad that Korean women do not have the freedom to develop their potential capabilities and talents. They work so hard, as a group, with the house to maintain, children to raise, and many times, jobs that they must do to help with the family finances.

Feminist therapy is growth-oriented. The role of Christianity is important because it emphasizes the equality of man and woman.

I feel that CR Group sessions are very useful for pastoral care, counseling and marriage enrichment. I really feel responsible for educating Korean women to have constructive consciousness-raising, according to the Creator's will and plan. I would like to develop proper and varied programs for consciousness-raising and marriage enrichment.

Chapter 6

The Marriage Enrichment Program

I have applied five types of activities in this Couples' Bible Study Group, all from Dr. Howard J. Clinebell's book, Basic Types of Pastoral Care and Counseling:

1. Whole-group awareness, communication, and relationship-strengthening exercises.
2. Brief whole-group input sessions where the facilitator-couple or members of the group share practical ideas that have worked for them about conflict-resolution, spiritual sharing, or communication skills.
3. Relationship-strengthening exercises done as couples - the International Marriage Method is one of the most helpful.
4. Sharing their own experiences and feelings, naturally and publicly or between partners only.
5. Relaxed times, with sing-along, structured or unstructured, to allow for fun between partners and among couples.

Each session has had the expectations and needs of couples in mind, emphasizing the following:

Sing-along. Through singing songs, hymns and gospel songs, all the stress can be eased. In between each session of the program, we have sing-along together.

Strengthening our communication skills. Many people lack communication skills. This includes self-awareness and responsive listening exercises.

Good listeners can be good counselors. Good communication can develop intimacy.

The International Marriage Method. This can be the heart of marriage enrichment events. I made IMM time for each couple, each time. Whenever partners heard recognition and compliments from their spouse, they were happy. In each session I had IMM time between couples. Intimacy was increased by this program.

Resolving unproductive anger and conflict. I analyzed the reasons for anger, its treatment and how to make it productive.

Evaluating our priorities, values, and life-style. This involves helping couples become more aware of their values and make changes to increase the quality of their lives together.

Coping with family crises. This involves sharing what our crises and problems are, and discussing means of coping with crises.

Deepening our spiritual intimacy. This segment focuses on resolving conflicts, increasing shared peak experiences, and deepening enjoyment of the Spirit of life and love in marriage.

Developing intimacy through shared outreach. Near the close of an enrichment group or event, couples are challenged and invited to plan ways of reaching out to others in the church to share the growth they have experienced.

Planning for continuing growth. Before the end of an enrichment event, we decided to continue a monthly enrichment gathering as a retreat.

Evaluation of the experience. Midway through an enrichment event and at the close, it is important to give everyone a chance to indicate what has been most helpful and least helpful about the experience, their overall evaluation, and at the end, their suggestions for future events.

Closing Celebration. A workshop time of thanksgiving for the growth that has occurred and recommitment to each other's continuing wholeness, helps people to celebrate their experiences and become aware of God's love that undergirds and feeds their love for each other.

To be liberating, marriage enrichment events and groups should have male-female co-leaders with raised consciousness on the issue of sexism. The woman and man should have balanced and equal roles in the leadership.¹

Weekend Retreat Program

Time :December 26-27 (Friday-Saturday), 1986

Place :Southridge Village

Participants:7 couples from the Placentia Korean congregation

Instructors :The reverends Joon-Young Lee and Heisik Oh

12/26 (Friday)

8:00-8:30 P.M.	Sing-Along
8:30-10:00 P.M.	A).God's planning on marriage as a helper, based on scripture (Gen. 2:27-28, Gen. 2:18, Gen. 2:23-25, John 2:1-11, Mark 10:7-9)
	B).Writing a love letter to spouse, giving compliment
	C).Sharing the love letter in turn in public
10:00-11:00 P.M.	Listening to music and palm dancing, thinking and touching.

12/27 (Saturday)

8:00-9:00 A.M.	Breakfast
9:00-9:30 A.M.	Sing-Along
9:30-11:00 A.M.	Order of Love
	A).Love God First.
	B).Love yourself with Self-esteem.
	C).Love one another just like yourself.

¹Howard Clinebell, Basic Types, pp. 251-253.

11:00-12:30 P.M.	Barrier to communication Communication reality about any couple Checking lists about communication conflict Effective communication skills
12:30-1:30 P.M.	Lunch
1:30-2:00 P.M.	Sing-along
2:00-3:30 p.m.	Sexual intimacy based on the Bible Gen. 1:26-28. Gen. 2:18. Mt. 19:5-6 Prov. 5:15-19, I Cor. 7:3-5, Check the lists about sexual intimacy
3:30-4:00 P.M.	Writing love letter, thanking God for married life and planning marriage enrichment in the future, concretely, as conclusion of the workshop.
4:00-5:00 P.M.	Reading the love letters between couples, and sharing their concrete resolution
5:00-6:00 P.M.	Closing worship

Marital Intimacy Program

What is intimacy? It is defined as "friendship, closeness, communion, familiarity, pertaining to the inmost being, sexual relations and mental unity."¹ A number of barriers to intimacy grow out of an inadequate sense of identity. The following ideas are taken from the intimate couple, Dr. Howard Clinebell and Dr. Charlotte Clinebell, as expressed in The Intimate Marriage.

Emotional Immaturity Is One of the Barriers

"The degree of emotional maturity of the couple equals their capacity for intimacy."² Immaturity means selfishness, independence, "living one's own life, and a lack of the sense of responsibility," All of this inhibits the development of a deep intimacy. "The fear of being hurt in close relationships is rooted both in unfinished identity and in emotional immaturity."³

Low Self-Esteem and Guilt Feelings Are Twin Barriers to Intimacy⁴

Feelings of guilt can interfere with other human relationships. First of all, guilt breeds a lack of self-confidence, low self-esteem, and vulnerability.

¹Clinebell and Clinebell, p. 23.

²Ibid., p. 44.

³Ibid., p. 45.

⁴Ibid., p. 45.

Being Always Too Busy is Avoidance of Intimacy

Intimacy cannot grow without time. When a person's time is consumed with necessary or unnecessary activity, it often indicates an innate fear of intimacy.

Mishandled Hostility Is Often a Barrier to Intimacy in Marriage

There are hidden anger and disagreement in every close relationship. When these hidden angers turn to rage, because of being buried instead of faced, they can begin to freeze out any communication or real caring between the two people involved. "Frozen rage is frequently at the bottom of sexual difficulties such as impotence and frigidity."⁵ Eventually, this can cause an explosion which "seems to justify the fear that caused the anger to be hidden, in the first place."⁶

The Manipulation of One Spouse by the Other Is Another Barrier to Intimacy in Marriage

Manipulation is often a two-way game with each partner trying to outmanipulate the other.⁷

Once the problem has been identified, there must be a plan of attack. The barriers must be brought down. The first step can be to decide on some positive step to take,

⁵Ibid., p. 49.

⁶Ibid., p. 56.

⁷Ibid., p. 51.

something positive with which to replace the barrier. Both partners, then, must strive to cement relationships that have been disrupted. It is worth while to try to improve relationships that are already strong rather than attempting to summarily eliminate weak points. Each victory that is won in the long trail of improvement of relationships should be celebrated and enjoyed. Also, the whole problem should not be attacked as a unit. It is always worth while to work on small problems, eliminate them, one by one, and eventually find that the large difficulties have been diminished thereby. It is wise, too, to look first at oneself. It is not wise to continually blame the other person for all of one's ills. "Concentrate your rebuilding on the side of the relationship for which you have responsibility and the ability to control - your side."⁸

The Ways to the Growth of Intimacy

Intimacy grows as mutual needs are met. Each partner needs to nurture the growth and personality of the other. This is the essence of a loving and growing marriage. Creative fidelity must be cultivated. Simply depending on the adequacy of mutual support, when it must be continuously fed, will not last forever. Each partner must feel faithful devotion to the other - a constant and abiding love. With fidelity from one's partner comes a feeling of security that

⁸Ibid., pp. 60-61.

may have been absent before fidelity was built. Security brings feelings of acceptance, identity, belonging, and being wanted. It offers stability to an otherwise wavering relationship.

It is important for each partner to let the other know that he or she is accepted, loved, respected and will be supported even with whatever imperfections there may be. Winter writes: "Acceptance in marriage is the power to love someone and receive him in the very moment that we realize how far he falls short of our hopes."⁹ Accepting a mate's defenses and vulnerabilities is closely related to respecting his differences.

The self-esteem of each partner can be enhanced by the other. The awareness that one is valued, recognized, and affirmed by others can be steadily strengthened by one's spouse. The following is good advice to married couples at every age and stage: Whatever else you neglect, don't neglect your mate's self-esteem. Appreciation is the language of love because it is the food for nurturing self-esteem.

Being appreciated by one's mate helps one survive in a world that often eats away at feelings of significance and worth.¹⁰

⁹Winter, p. 115.

¹⁰Clinebell and Clinebell, pp. 71-72.

Weekend Two-Hour Intimacy Program

1). Opening Prayer

Leader as instructor or one of the members can pray the opening prayer.

2). Introducing oneself

All the couples can be introduced by spouse, introducing the spouse's good points in public, in turn, and sharing the exciting experiences of the past year.

3). IMM Sharing with couple (Intentional Marriage Method).

Step 1: "I appreciate you for 5 things."

Step 2: "I need from you 1 thing."

Step 3: "I want a new contract for"

4). Group sharing gifts

Divide into 2 groups, if possible small groups, according to the size of the group - 3 couples per group.

All the members of the group can give many gifts to one person, in turn. When everyone hears appreciation from others, happiness and intimacy can be increased.

5). Writing a love letter to spouse

To the lover, everyone can write the love letter about their happy life and thanksgiving and wishes.

6). Singing and dancing

With the music of joy, all the members can sing and dance together. Rhythmical dancing can cleanse all the stress with new strengths.

7). Lecture about the growth of Intimacy through the communication and about the skill of effective communication.

8). Closing Prayer

Make circle, with shared response, the leader can lead the closing prayer.

Weekend Group Meeting Program

In 1986, Robertson Korean United Methodist Church invited both of us for their Young Adult Couples' Group Retreat, on July 3-5 (Thursday-Saturday) at the Methodist Retreat Center: Arroyo Grande United Methodist Camp.

There were four worship services and three workshops. There were 35 couples.

The title of the workshop was "The Faithful Happy Home."

Worship Services	Scripture Lesson	Title	Preacher
Opening Worship	John 10:10	The Abundant Life	Rev. Joon-Young Lee
Morning Worship	I Cor. 13:1-7,13	The Unity of Love	Rev. Heisik Oh
Morning Worship	Eph. 5:15-25	The Wise Life	Rev. Joon-Young Lee
Closing Worship	Eph. 5:1-9	The Secret of a Happy Home	Rev. Heisik Oh

Sing-Along

A few young people or Associate Pastors led Sing-Along sessions. All the people really enjoyed singing together.

Workshops

1). IMM Time (Intentional Marriage Method)

Through this session, all the problems were solved with intimacy. Rev. Oh led this session. At the same time gift-giving experiences was a wonderful time. Everyone was happy.

2). Communication Presentation

What are the barriers of communication? Positive Communication. Communication exercises were held. Effective Skills. This session was led by Rev. Lee.

3). Intimate Time with Appreciation

With sweet music, they had a wonderful happy experience with gestures and dancing, recognition and appreciation. This session was led by Rev. Oh and Rev. Lee together. Self-awareness and consciousness-raising were the focus in this session.

Chapter 7

Conclusion

Marriage is a union of two human beings: one man, one woman. Also, marriage, really, is the communication of the total person - ideas, feelings, experiences, hopes, dreams, fantasies, plans, reactions to the realities of life - as life touches the person in depth.

The husband-wife relationship is indeed the highest of all human relationships.

The most normal thing about any marriage is that it is unique and personal. Just as a person grows with age and experience, so this intimate union of persons grows with age and experience.

The chief problem of life, perhaps, is that both the person and the marriage are inclined to get "hooked" at a certain level of growth. If both the man and the woman get hooked at the same level, there may not be much of a problem, because there is no change in the problem. What seems far more common or normal is that the husband and wife mature to different levels at different paces.

Enriching marriage means to bring a couple close together in a deep relationship that makes creative sharing of life quite possible. In an intimate marriage relationship, I think that both husband and wife will respect the developing personality and potentialities of the other. They

will seek its enhancement, strengthen it wherever weak, encourage it in its goodness.

If a married couple will learn to understand each other, cultivate and develop the fine art of relating to and supporting each other, in deep communication for mutual growth, I believe that marriage will indeed become the most intimate human relationship.

In the Korean immigrant community in the United States, we are very sorry to see the divorces increasing, even in the church, in line with the trend of the Caucasian society.

For the prevention of divorce, first of all, the right relationship with God, and then a good relationship with self and others, should be taught by preaching, Bible study, and marriage enrichment programs in the church.

As a woman minister, I feel a strong responsibility for teaching and guiding married couples to have an abundant and happy married life, with God's words, through marriage enrichment programs.

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